WORLD CALL

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Mission Frontier In Human Hearts
BARTON HUNTER

★

Caribbean Close-ups
W. A. WELSH

★

New Churches— The *Right* Way
WILLIAM T. PEARCY

★

JULY-AUGUST 1957

★

Price 20 Cents

July-August, 1957

Vol. 39 No. 7

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Our cover picture by Roland Patterson from Black Star is an interior view of the all-purpose first unit of Cherokee Christian Church, Prairie View, Kansas. The minister, Tom Underwood, urges churches in growing areas (Cherokee Church is in Greater Kansas City) not to build a cozy chapel, or a "temporary monstrosity" or a pre-fab church, but a building adaptable to many uses. In our photo the first unit is seen as a sanctuary, but it also serves well as a dining room, Boy Scout room, and for other purposes.

Church Extension is a special emphasis of this issue. Another is in the field of social welfare.

Hidden Answers

1. How much gift money is needed by a new congregation?
2. Who is Walter W. Krider?
3. Why must missionaries in the Caribbean be "tough-minded"?
4. How is *Kingdom Beyond Caste* being used in churches?
5. What are the steps in reaching "unconverted" church members?
6. Is a family council important?
7. How many Negroes are affiliated with the N.C.M.C.?
8. Who is Halana Makhiel?
9. Where is Villa Aurelia?
10. What kind of shoes are needed for hiking in the Philippines?
11. Where is Dye Memorial Church?
12. Who was Mrs. Josephine Stearns?

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Prairie Village, Kansas—Photo by Black Star

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Global Highlights

News of the World Through the Eyes of the Church

Disciples' Group Votes "Peace Tax"

INDIANAPOLIS. — Members of the Disciples Peace Fellowship have voted to tax themselves to establish a "peace budget."

Barton Hunter, secretary-treasurer of the group, said here that the peace fund will be used mainly to aid the Koinonia interracial farm at Americus, Ga., and to "urge continuation" of U. S. foreign economic aid. It also will go for other projects "in behalf of world peace."

Already a check for $100 has been sent to Senator Hubert H. Humphrey of Minnesota to show the Fellowship's desire to see the national budget for foreign economic aid and technical assistance maintained for the next year.

The peace fellowship comprises some three hundred Disciples of Christ. They believe that cuts in the national budget should not include monies earmarked for foreign economic aid and technical assistance.

"We suspect there is plenty of waste in the budget, notably in the field of military expenditures.

"It is our conviction," Mr. Hunter continued, "that millions of people would, if given a chance, be glad to contribute to such constructive aspects of our national budget as technical assistance over and above their taxes."

Puerto Rican Seminary Nearing Completion

RIO PIEDRAS, PUERTO RICO.—Work is nearing completion here on the new building of Union Seminary. Its opening will coincide approximately with the coming in August of the seminary's new president, T. J. Liggett, former missionary in Argentina with The United Christian Missionary Society.

Ground for the spacious new seminary building was broken on March 30 at special ceremonies attended by representatives of the cooperating communions—Baptists, Disciples of Christ, Methodists, Presbyterians, and United Evangelicals.

The seminary was founded on Sept. 11, 1919. Since then, 211 students of Puerto Rico have been graduated: 63 Presbyterians, 41 Disciples, 40 United Evangelicals (formerly Congregational and United Brethren), 34 Baptists, and 29 Methodists. In addition, eight from the Dominican Republic and three from Venezuela have been graduated.

The Puerto Rican churches have been carrying on a financial campaign for the past year and have raised $15,000. Each mission board is making $10,000 available now and will contribute additional funds for furnishings and equipment.

N.B.A. to Open Home In Martinsville, Indiana

ST. LOUIS.—The former Mineral Springs hotel, Martinsville, Ind., will be ready for occupancy this fall as the seventeenth home of the National Benevolent Association. The announcement was made here by trustees of the N.B.A., agency of Disciples of Christ which operates nine homes for the aging and seven for children.

The Martinsville home will be known as the Kennedy Memorial Retirement Home. It will be a memorial to Charles S. Kennedy, deceased son of W. A. Kennedy, the donor of the home.

Long well known as a health spa, the Martinsville Mineral Springs hotel has more than a hundred rooms, all completely furnished. It has been estimated that the total value of the gift exceeds $750,000.

The opening and administration of the home is being planned by a five-man executive board. Churches in Canada will be invited to participate.

Extensive improvements are being made at the hotel. These include installation of a sprinkler system, automatic heat, hydraulic elevator and air conditioning.

In making the announcement of his gift, Mr. Kennedy said that it had long been his ambition to create some permanent memorial to his son, who was injured fatally in an automobile accident in 1938.

Women Make Gains In India's Elections

NEW DELHI, INDIA.—As a result of the recent general elections in India, women will have an increased representation in the governing bodies of the nation and of the states.

Twenty-seven women have been elected to the *Lok Sabha* (House of the People), and 190 to various state assemblies, as compared with 21 and 80, respectively, in the previous elections.

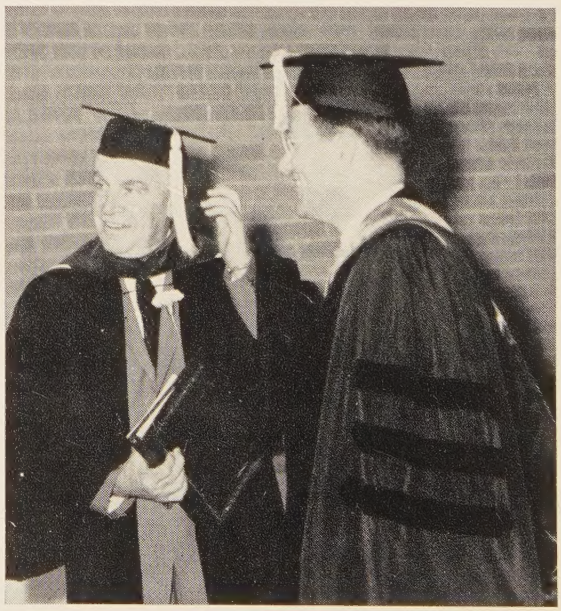
Arkansas Disciples Protest State's Segregation Measures

HOT SPRINGS, ARK.—Delegates from seventy-five Arkansas churches of Disciples of Christ, holding their seventy-fifth anniversary convention here, protested the recent enactment of segregation legislation by the state legislature and called for a "non-

Wenger Installed As College Head

ARTHUR D. Wenger became the eighth president of Atlantic Christian College, Wilson, N.C., in formal installation ceremonies held on May 3.

A minister of Disciples of Christ, Dr. Wenger, formerly assistant to the president at A.C.C., had been serving as director of special promotions at Texas Christian University, Fort Worth, where he has received B.D. and D.D. degrees.



Dr. Wenger, right, chats with North Carolina's Governor Luther H. Hodges, May 3 speaker.

segregated church in a non-segregated society."

Christians living in areas where racial tensions are high were urged "to exercise initiative and leadership" in forming interracial groups that will encourage their community to participate "in an orderly compliance" with the Supreme Court rulings outlawing segregation.

The resolution expressed hope that churches "will mutually support one another and sustain their ministers and leaders of all races who come under threat or attack for their activities" in supporting moves for desegregation.

The delegates said segregation measures passed by the 1957 Arkansas General Assembly are "not in the best interests of either Christian faith or public education."

These new laws establish a state sovereignty commission, require certain groups to register with the commission, allow parents to keep children out of integrated schools, and permit school boards to spend funds for legal help in restricting integration.

World Council Alone in Work on Hungarian Border

Vienna, Austria. — In recent months the number of voluntary agencies serving Hungarian refugees in Austria has decreased rapidly. Along the Austrian-Hungarian border, where thirty agencies once were working, the World Council of Churches now has complete responsibility for the reception of refugees. This has come at the request of the Austrian government.

The World Council has taken over the kitchen in Vienna which was run by the women of the American Embassy and still feeds about 1,500 refugees every day while they are in this city being processed for emigration.

Paul S. Minear to Give 1957 Hoover Lectures

Chicago.—Paul S. Minear, noted theologian of Yale University, will deliver the 1957 Hoover Lectures on Christian Unity here Nov. 18-20.

The lectures, under the auspices of the Disciples Divinity House, will be given at the University of Chicago. In conjunction there will be a Chicago Conference on Christian Unity under the auspices of the Church Federation of Greater Chicago.

Dr. Minear's lectures will deal with the New Testament understanding of the church. Since 1955 Dr. Minear has been giving leadership to the Faith and Order Conference to be held at Oberlin, Ohio, Sept. 3-10. The findings of this conference will be the basis for discussion in the Chicago Conference on Christian Unity.

Roswell P. Barnes, secretary-elect of the U.S. Conference for the World Council of Churches, is shown at right in photo. With Leonard Mayo, center, he is extending greetings to John Alanson Perkins, Undersecretary of Health, Education and Welfare, at the recent National Conference on Policy and Strategy in Social Welfare, Atlantic City.

—RNS Photo

U.S. World Council Secretary Named

Roswell P. Barnes, associate general secretary of the National Council of Churches, was elected executive secretary of the United States Conference for the World Council of Churches at its annual meeting in Buck Hill Falls, Pa.

He succeeds Samuel McCrea Cavert, who has held the post since 1954.

Dr. Barnes will assume his new duties on Jan. 1. He will resign from his National Council office, a post he has held for four years. Previously he was executive secretary of the National Council's division of Christian life and work, from 1950 to 1953.

In all, Dr. Barnes has been associated with the National Council and one of the agencies which merged in 1950 to form it, the Federal Council of Churches, for twenty-one years.

Two Disciples Attend World Council Meeting

Eastbourne, England.—Two representatives of churches of Disciples of Christ were among 150 leaders from thirty-five countries who met here in early June for the annual consultation of the division of interchurch aid and service to refugees of the World Council of Churches. Theme of the consultation was "Interchurch Aid as an Expression of the Fellowship of the Church."

Disciples attending were Virgil A. Sly, executive chairman of the division of world mission of The United Christian Missionary Society, and Robert Tobias, associate executive secretary of the Council on Christian Unity and director of its department of ecumenical service. They were among nine leaders representing churches in the United States.

Dr. Sly attended the consultation as a representative of the division of foreign missions of the National Council of Churches.

Following the Eastbourne meetings Dr. Tobias was asked to Switzerland, Yugoslavia, Greece, Turkey, Egypt and other areas by the World Council's department of interchurch aid. He was assistant director of this department during most of the eight years he spent in Europe as a member of the World Council staff from 1945 to 1953.

The delegates to the consultation, both laymen and ministers, reviewed the work of the past year and advised the staff on policy and procedure in the coming year. Delegates heard reports on the current refugee situa-

Special Days

July 7 Freedom and Democracy Sunday

—Photo by J. Eric Carlson

Program participants at the Oklahoma Home dedication are, left to right, Harvey Lord, Edmond pastor; Kenneth L. Price, architect; Dr. Peterson; C. R. Porter, Oklahoma City pastor; Mrs. Robert Fraim, pianist; John P. Hulsey, member of board of directors; Loyd Hadwiger, chairman of board; Mr. Whitwell; and Hallie Gantz, Tulsa pastor. Not shown is L. D. Lacy, Oklahoma City, member of the board of directors, who gave the benediction.

Disciples Dedicate Oklahoma Home for Aging

MORE than 1,500 persons toured Oklahoma Christian Home, Edmond, during its recent dedication week end. The home is the newest among benevolent homes for the aging sponsored by Disciples of Christ through the National Benevolent Association of the Christian Churches.

Main speaker for the formal dedication services was Orval D. Peterson, N.B.A. president. Speaking on "The Church Adds the Plus," Dr. Peterson reminded his audience that the "new commandment" of love in John 13:31-35 is "the plus commandment of the church in its standard of conduct.

"The world needs the gospel of the helping hand," he said.

The Oklahoma Christian Home is designed to serve senior citizens in that state. Total cost of the home has been approximately $260,000. This includes the ten-acre site, caretaker's house, and building and equipment. Elbert W. Whitwell is the home's manager.

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tion, studied specific needs in Europe, Asia, Africa and South America, drew up a list of projects needing aid, and discussed the significance of interchurch aid in political developments and in developing concerns for Christian unity.

Following the consultation, the eleven-member administrative committee of the division held its two-day meeting in London.

Board of Church Extension Reports Closing 5000th Loan

INDIANAPOLIS. — The Board of Church Extension of Disciples of Christ recently completed its 5,000th loan to a local Christian church. This was reported here by William T. Pearcy, executive secretary of the board.

The 5,000th loan was granted to Central Christian Church of Granite City, Ill., to cover expenses of the erection of the first unit of a proposed new church plant.

The Board of Church Extension, organized in 1883, has made loans to Christian churches totaling more than $35 million. The board now has some 973 loans outstanding amounting to more than $10 million.

Fifteen Disciples to Attend Faith and Order Conference

INDIANAPOLIS.—Fifteen Disciples of Christ will represent their communion at the North American Faith and Order Conference to be held in Oberlin, Ohio, Sept. 3-10.

This group includes twelve named by the Des Moines Assembly of the International Convention of Disciples of Christ in 1956 and three additional delegates selected this past May by the Convention when some of the smaller church bodies failed to make appointments.

The three most recent appointees are Lin D. Cartwright, St. Louis; Ian McCrea, Des Moines; and Dean Irvin E. Lunger, Lexington, Ky.

Announcement also has been made that Parker Rossman, national director of student work for The United Christian Missionary Society, has been named a delegate to Oberlin in the place of Robert G. Nelson. Mr. Nelson, Africa secretary for the United Society who was selected as one of the twelve original delegates, will be in Congo at the time of the conference.

In addition to the four named above, the Disciples' delegation will include Robert Tobias, Indianapolis, chairman; Hampton Adams, New York; Dean W. B. Blakemore, Chicago; Halbert E. Gulley, Urbana, Ill.; A. T. DeGroot, Fort Worth; Dean Stephen J. England, Enid, Okla.; Dean John E. McCaw, Des Moines; Mrs. George Earle Owen, Indianapolis; John Paul Pack, Seattle; Howard E. Short, Lexington; and R. Frederick West, Raleigh, N. C.

The Oberlin conference committee has also selected a number of Disciples to serve as consultants. They include Perry E. Gresham, Bethany, W. Va.; Virgil Lowder, Houston; Ronald E. Osborn, Indianapolis; Roy G. Ross, New York; and Mrs. James D. Wyker, Mt. Vernon, Ohio.

For several months Disciples' delegates and others in the communion have been studying the conference theme, "The Nature of the Unity We Seek." This study, sponsored by the Council on Christian Unity, has been conducted under the leadership of Dr. Short and Dr. Osborn.

British Free Churches Oppose Nuclear Tests

BRISTOL, ENGLAND.—Members of the Free Church Federal Council, meeting here for their annual congress, called upon their government to halt a proposed nuclear explosion in the Pacific and urged all nations concerned to devote their research to the peaceful use of nuclear energy.

The congress, in which Churches of Christ (Disciples) participate, also expressed deep regret at the failure of the United Nations to reach agreement on the cessation of nuclear tests.

South Carolina Churches Get First State Secretary

CHARLESTON, S. C.—Arthur J. Russell, pastor of First Christian Church, Edinburg, Tex., has been called by the South Carolina Christian Missionary Society to serve as its first secretary-director. He began his work on June 18.

Born in Kentucky, Mr. Russell was graduated from Transylvania College, Lexington, and received his Bachelor of Divinity degree from The College of the Bible. He has taken further work at the University of Kentucky, the University of

Michigan and Union Theological Seminary.

The new state leader has held pastorates since 1937 in Kentucky, Tennessee, Ohio and Texas. For two years he was associate secretary-director for Kentucky with special responsibility for student work.

Mr. Russell and his wife, who also holds an A.B. degree from Transylvania College, have four children.

Mark 150 Years of Work By Protestants in China

New York. (RNS).—More than one thousand missionaries, Chinese Christians and others interested in the Far East attended a service of thanksgiving at Riverside Church here recently for 150 years of Protestant work in China.

The service commemorated the arrival in China in 1807 of the first pioneering Protestant missionary—Robert Morrison of the London Missionary Society. He is credited with making the first converts to Christianity in the Manchu Empire.

The service was sponsored by the China Christian Fellowship of New York and fifteen mission boards.

Disciple Appointed For Service in Greece

Indianapolis.—B. E. (Ernie) O'Donnell, who has been on the faculty of Hazel Green (Ky.) Academy for the past two years, has been named as an ecumenical worker in Greece under the World Council of Churches.

As the second Disciple currently serving in Greece, Mr. O'Donnell joins William Maxon in interchurch aid work with Greek villagers. Mr. Maxon has been in Greece for a year. Both men are supported through Week of Compassion funds.

Mr. O'Donnell's prospective assignment has been described as that of "administrative assistant to the director." He is to assume responsibility for the accounting and bookkeeping records and is to be in charge of the warehouse, do some publicity and carry on details of the operation in Ionnina, the base of operations, when the director is away.

A native of Arizona, Mr. O'Donnell was graduated from Chapman College with an A.B. degree in 1952. In 1954 he completed work for his B.D. degree at Disciples Divinity House, University of Chicago. In 1955 he began a one-year term of volunteer service at All Peoples Church and Community Center, Los Angeles, and in special assignments in the national work camp program of Disciples of Christ.

World Council Secretary Visits Churches in Poland

Geneva.—Howard Schomer, World Council of Churches' secretary for interchurch aid in Europe, returned recently from an eight-day visit to Polish churches. It was the first time a representative of the W.C.C. had visited Poland since 1948.

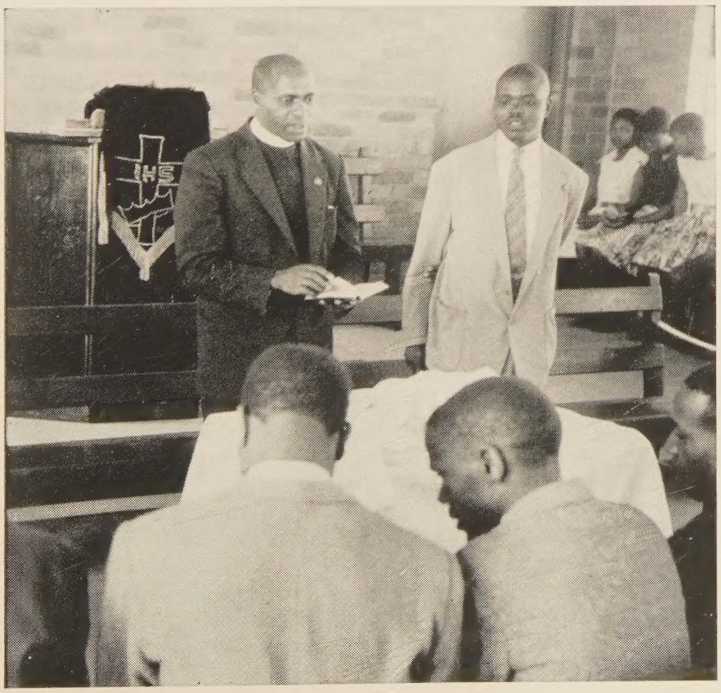
Each group offered Dr. Schomer an opportunity to become personally acquainted with its development over the past few years and its work at the present time. In a plenary session of the Polish Ecumenical Council, Dr. Schomer was asked in turn to tell the story of the World Council development since the First Assembly in 1948.

Dr. Schomer reports that the churches belonging to the Ecumenical Council are the Augsburg Evangelical Church, with 175,000 members; the Polish Catholic (Old Catholic) Church, 95,400; the Methodist Church, with membership reports varying from 15,000 to 20,000; the Mariavites, 33,000; the United Evangelical Church, 7,250; the Baptist Church, 6,000; and the Reformed Church, 5,000.

More than 29 million of the 30 millon people in Poland are bap-

TV Program Scheduled

Two national leaders of Disciples of Christ will appear on "Frontiers of Faith," NBC television program, on Sunday, July 21, 5:00-5:30 P.M. (EDT). In a discussion program with Eugene Carson Blake, president of the National Council of Churches, will be Gaines M. Cook, executive secretary of the International Convention of Disciples of Christ, and Virgil A. Sly, executive chairman of the division of world mission of The United Christian Missionary Society. The program will center on life's meaning and problems.



Christians in South Africa Protest Infringement on Religious Freedom

The Christian Council of South Africa, representing twenty-three churches and mission stations, has told the government that it will be obliged to "disregard" proposed legislation giving the Minister of Native Affairs control over church services attended by both Europeans (whites) and Africans.

Delegates, meeting in Capetown, agreed that the law is an infringement of "the basic rights of religious freedom."

At the same time they affirmed the individual's right to "worship where he pleases and the right of the church to admit any individual to its services or fellowship."

The action followed numerous individual Christian attacks on this newest attempt to tighten the government's *apartheid* (separation) policies.

At left, Tylden Luxomo, left, pastor of the Orlando Christian Church near Johannesburg, prepares his African congregation for the Sunday morning Lord's Supper.

—Photo by Bern Keating from Black Star

tized Roman Catholics. The Orthodox Church in Poland, which maintains fraternal relations with the Polish Ecumenical Council, has risen in strength since the end of the war, due to population movements, from 300,000 to 500,000.

W.C.C. Central Committee To Meet in United States

New Haven, Conn.—The ninety-member Central Committee of the World Council of Churches will be in session at Yale Divinity School here July 30-Aug. 7. This meeting of the important policy-making body will be the first major session of the World Council to be held in the United States since the mammoth 1954 Second Assembly held at Evanston, Ill.

The World Council of Churches now includes 165 Protestant, Anglican and Orthodox churches in fifty nations. The Central Committee is the body which meets annually to determine the council's policies between the larger assemblies held every six years. Last summer it met in Hungary.

Asian Christian Higher Education Boards Merge

New York. (RNS).—The Cooperating Board for Christian Education in Chosen (Korea) was merged with the United Board for Christian Higher Education in Asia at the annual meeting here of the United Board.

A Christian university in Korea and another in the Philippines, formerly associated with the Cooperating Board, will now be represented and aided by the United Board. They are Yonsei University in Seoul and Silliman University in Dumaguete City.

The United Board represents eighteen church organizations in the United States, Canada and Great Britain.

Two Couples Named To Serve in Britain

Indianapolis.—Two ministers of Disciples of Christ and their wives have been selected to serve British Churches of Christ (Disciples) on a three-year basis. Three ministers already are serving in Britain. All are sponsored through the Committee on Fraternal Aid to British Churches and are supported by Week of Compassion funds.

The newest additions to the fraternal group are Mr. and Mrs. Donald Helseth of First Christian Church, Corvallis, Ore., and Mr. and Mrs. Joe Clay Detamore of Central Christian Church, Arkansas City, Kans. The Helseths will serve the Moseley Road Church in Birmingham, and the Detamores will be assigned to the Wandsworth Bridge Road Church in London.

The appointments were mutually determined by the Committee on Fraternal Aid and the Home Missions Committee of the British Churches of Christ. The new couples are scheduled to arrive in Britain for the Annual Conference early in August.

The American ministers and their families, under the fraternal aid program, serve in local church situations on British salaries. The purpose is to aid the churches in rebuilding the leadership and membership depleted during the war years.

Beneath the Spire

James L. Christensen is minister of First Christian Church, San Angelo, Tex., where he went from a Wellington, Kan., pastorate . . . born in Cheyenne, Wyo., in 1923, he and his wife, Margaret, have two daughters, Lynda, 9, and Rebecca, 7 . . . he holds A.B. and B.D. degrees from Phillips U., has had graduate study in Iliff School of Theology . . . twice president Kansas Christian Missionary Society, served on Home and State Missions Planning Council of Disciples of Christ, member program relations task committee of Public Relations Department, International Convention of Disciples . . . writes for *Bethany Adult Teacher's Quarterly* . . . has received several awards from National Freedoms Foundation.

Mr. Christensen

* * *

Mrs. Daisy Kyle, Uniontown, Pa., voted outstanding teacher of Sunday church school of Central Christian Church there last year by co-teachers . . . first time in congregation's history one teacher so honored . . . received gold pearl-centered pin in recognition of her contribution . . . has taught Sunday church school more than 30 years . . . former member First Church, Republic, Pa., where she taught and was junior superintendent about 15 years . . . moved to Uniontown in 1945 after death of her husband, John Kyle . . . now teaches juniors and assists in junior church; serves on church board . . . member Christian Women's Fellowship and a district secretary . . . camp mother at Camp Indian Springs, near Indiana, Pa., for past decade . . . mother of four daughters, two sons; has 14 grandchildren . . . one of featured personalities in recent book by G. Curtis Jones.

Mrs. Kyle

* * *

Harry J. Cook, during last 10 years, has been elder, board chairman, Sunday church school superintendent of First Christian Church, Rome, Ga. . . . also, member Georgia State Board, trustee Christian College of Georgia, chairman Georgia Unified Promotion Committee, Georgia director of Christmount Assembly, one of Disciples' representatives on board Georgia Council of Churches, and president Rome Y.M.C.A. . . . in 1951, vice-president Georgia State Christian Church Convention . . . born in Springfield, Mo., joined Christian church at Amory, Miss., in 1918 . . . moved to Birmingham, Ala., in 1924, became member First Church there, young people's president, superintendent junior department . . . member official board, too, until moving to Rome in 1947 . . . president and secretary of Cherokee Supply Co., wholesale distributor of heating equipment and sheet metals.

Mr. Cook

—Bell Ringer

WORLD CALL

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If We Care About Peace

ALL of us want peace. Too few of us are willing to do the things which make for peace. We all know that one of the greatest threats to peace lies in the explosive possibilities of certain areas where vast populations live in want, are subject to widespread ravages of disease, and are victims of their own ignorance and the manipulations of unscrupulous men. Yet too few of us are willing as citizens or as Christians to pay the price in time, in thought or in dollars that is necessary if we are really to change these desperate, hopeless men to men of hope.

Clarence Poe, writing in the *Progressive Farmer* earlier this year, calls attention to a table which points out the difference between certain aspects of life in the United States and other "developed areas" on the one hand and in "underdeveloped areas" on the other. Here is the table:

	Developed Areas	*Under-developed Areas*
Illiteracy, per cent	*5*	*79*
Per-capita income per year	*$416*	*$41*
Doctors per 100,000 people	*106*	*17*
Persons in each 100 living until 15	*92*	*54*
Persons in each 100 living until 60	*70*	*15*
Life expectancy, years	*63*	*30*

Commenting on these facts, Dr. Poe writes:

IF we are indeed resolved to do all in our power to save humanity from its threatened destruction, there are two great things we must do. The first is that we must assume a truly Christian attitude and be as unwilling to kill people of other nations as we are to have them kill us. The second is that we must be willing to spend as liberally to promote the health, intelligence and well-being of poorer nations as we now spend for the purposes of war and preparations for war. Not until we cherish both these attitudes in our hearts can America be saved from the dangers of another world war."

The idea that prosperous people and nations should share their plenty with those who are in need is, of course, good Christianity. It is also good sense.

Referring to the struggle between Communist forces and those of the West for leadership of the underdeveloped countries, Mrs. Eleanor Roosevelt told recently of talks with officials of Nigeria, Ghana and other parts of Africa. She reported that these men follow the thinking of Western democratic leaders more than that of the Kremlin. At the same time, she pointed out that many are worried over American power to control their political life through economic aid. She believes that Western leadership can be maintained only if these people are convinced that "the United States is considering its own interests in the context of world interests."

Mrs. Roosevelt then went on to give a clear example of just what she meant. Turning to the field of agriculture, she said:

I LIKE to use, in talking to people, the illustration afforded by our agricultural surpluses. We are—and have been—paying to take fields out of production, while nearly two-thirds of the world's population goes to bed hungry every night. This is the 'philosophy of scarcity.' There is an imperative need for a study of the use of surpluses for relief abroad. But a word of caution: we must plan this aid wherever possible together with international organizations in order to avoid upsetting the economies of other countries—or we would be contributing to world misery rather than helping to relieve it.

"In short, I suggest a broadly-based effort to study ways and means by which we, as private citizens, can assist our government in doing what it anyway must do: foster the conditions of peace throughout the world. It will take trouble, but private initiative, when multiplied across our land in the work of men and organizations of good will, is a powerful weapon."

ON page 2 of this issue readers will find the story of a challenging idea developed by the Disciples Peace Fellowship. Noting that Congress is likely to cut the national budget, the Fellowship sent in a token contribution to the foreign economic aid and technical assistance program. The modest check is a symbol of a faith "that international good will and understanding are fostered by technical and educational assistance programs without strings attached."

Origins of Religious Liberty

PEOPLE of the United States and Canada have had much to say about their devotion to the principle of religious liberty. And understandably so. To be sure, some have at times been so concerned with their own use of liberty that they have failed to see threats to the religious freedom of others. The staunch Puritan fathers, for example, came to New England seeking freedom of religious belief and practice. Yet they soon set up an order that ruled out dissenters from their faith as effectively as the old world had outlawed their own ways.

Yet, in the main, people of the North American continent have stood for freedom in religion. They want religious liberty even for fellow citizens whose beliefs and practices they may heartily disapprove.

Many people of this New World make a very common error with respect to religious liberty. It is to assume that all such concepts originated on this continent. Or at least, to assume that they were brought here by refugees from an old world where such ideas were really alien.

We need to recognize that this all too common assumption is false. We need to remember that many people of many creeds and many lands have through long centuries helped to give us this tradition of religious liberty which we so justly prize.

AMERICAN citizens of Hungarian origin are doing all of us a genuine service this year in lifting up for our common remembrance a great landmark in the old, old struggle for religious freedom. This year, they point out, marks the 400th anniversary of the enactment of the first law by which any land proclaimed complete religious freedom for all its people. This law was enacted in Transylvania—then the eastern part of Hungary—on June 7, 1557. This, we note, was a full half-century before the founding of the Jamestown colony in Virginia. It was 67 years before those later Pilgrim immigrants came to New England. It occurred, not among Anglo-Saxons, but in the land of the Magyars.

Here is an act which marks a great step forward in human history. What others had dreamed of, these men put into law—the right of all men to believe or disbelieve what they will. Many of us today take this for granted, though we should never do so. But even those who deny it in practice often give lip allegiance to it. It is an ideal that all men will ultimately honor. Rulers and people violate it at their peril.

Here is part of the simple statement of this history-making first law of religious liberty:

"Each person may hold whatever religious faith he wishes, with old or new rituals, while we at the same time leave it to their judgment to do as they please in the matter of their faith, just so long, however, as they bring no harm to bear on anyone at all, lest the followers of a new religion be a source of irritation to the old profession of faith or become in some way injurious to its followers."

Through a thousand years Hungarians have known the meaning of the struggle for liberty. (See "Revolution and Counter-Revolution in Hungary" in January, 1957, WORLD CALL.) They have made vast cultural and spiritual contributions to our common heritage. None of these contributions is more important than this valiant stand for liberty in an age of bigotry and intolerance.

A Church in Paris

THE observance this year of the 100th anniversary of the American Church in Paris emphasizes the importance of such "guest churches" in foreign lands. These churches exist to minister to the members of American colonies in foreign cities. The need for such churches is real and will increase as larger numbers of Americans go abroad for services with business, government or international organizations, or on missions of some other nature.

Most of the American churches in foreign lands are cooperative rather than projects of single denominations. While this is right, it also makes the financing of the churches' programs more difficult. The transient nature of the local constituencies is such that the churches cannot depend on them for the support they need. The result is that these churches serving special language groups in foreign cities usually have a very difficult time financing the work they feel called to do.

The American Church in Paris has a worthy record of service over the past hundred years. It has ministered to thousands of American students who have lived for a time in this great center of French culture. Thousands of lonely servicemen and women have also known its welcome and are the better for its ministry.

THE distinguished minister of the American Church, Dr. Clayton Williams, is a gifted and resourceful man. He for a time augmented his staff by inviting American chaplains to become associate ministers of the church. At least one Disciples' chaplain, Raphael H. Miller, Jr., of Evansville, Indiana, served in this capacity in the days following the close of World War II. In that period of confusion and emergency the church also set up a temporary school for children of Americans. Mrs. Robert Tobias, wife of a Disciples' representative at the World Council of Churches, taught in this school.

Americans are going to Europe in greater numbers each year. More of those who go to Paris should visit the beautiful American Church on the Quai D'Orsay, if only to see this impressive example of the architectural genius of Ralph Adams Cram. In doing so they will also see the home of the oldest non-governmental American institution on the continent of Europe. American Christians can be proud of this lovely church on the banks of the Seine, both for its honorable record through a hundred years of radical change and for the vitality of its ministry of today.

—RNS Photo

A church must minister to all persons, the writer says. Above, a church sponsors an interracial vacation church school.

Mission Frontier in Human Hearts

"The Most Significant, Crucial Missionary Frontiers Are to Be Found Today in the Unconverted Hearts of the Mass of Nominal Christians Within Our Churches"

By BARTON HUNTER

ONCE upon a time our missionary frontiers were geographical. While this is still true to a slight extent—witness Nepal—in the main it is a thing of the past. More recently we have been thinking of missionary frontiers in terms of special economic and social groups within society—organized labor in Europe, the migrant worker in America, the college student on our great university campuses, the four and one-half million alcoholics in our society whose primary problem is a spiritual one, the five or six hundred thousand Spanish-speaking Puerto Rican immigrants who have landed in New York in recent years. These provide our great present-day missionary frontiers and opportunities, many persons think.

Indeed there is much work to be done here, and much thought and planning is demanded that Christians may effectively reach and serve these peoples of the world.

Frontiers Found in Human Hearts

But the greatest missionary frontiers of the world are not here. The most significant and crucial missionary frontiers are to be found today in the unconverted human hearts of the mass of nominal Christians who make up our churches.

Just colorful words? A verbal fireworks display? Argumentative gymnastics? Not at all! Simple fact! The job of missions is to confront persons with the challenge of the gospel of Jesus Christ. This confrontation, if it really takes place, changes human hearts and human lives.

There is an essential ethical element in the core of the gospel message which leads men and women into an active concern for the welfare—physical, mental and spiritual—of their fellow human beings. This concern may take many forms: the service of the physically ill, the sharing of Christian thought, the promotion of world peace, the extension of aid to refugees and displaced persons, the feeding of the hungry, the sustaining and counseling of the mentally ill, or the passing of more constructive marriage laws.

Forms of Concern Vary

The forms which Christian concern takes vary. But where it is present men and women "grow in grace." They become progressively more dedicated to helping their neighbors realize to the fullest the potentialities for life that are in them. "I came," said Jesus, "that you might have life and have it more abundantly." Those whose hearts have been converted today live lives that say, "I, too, am here that these others may have life and have it more abundantly."

Now the simple fact is that most church members do not live such lives. All too often the range of interests and the quality of personal life do not change when men and women confess their faith and join the church. They become Christians in name, good conventionally moral people in fact, but not genuine followers of Jesus Christ. Thus it is that our churches are full of half-committed, self-centered, baptized pagans whose witness is no different than that of those outside the churches' fellowship. To a large degree this is true of all of us. We have managed to achieve the world's standard of success in church life—numbers, wealth

and influence—by lowering the Christian standards of our faith and fellowship.

Here, then, is the nature of the problem. Our churches are full—full of men and women with unconverted human hearts. This is our biggest mission field today—the wizened, calloused human heart of the average church member who does not really care about his neighbor and has no intention of really sacrificing for his sake.

"Men and brethren what shall we do?"

Our first step is that of frankly recognizing our own need of salvation.

This does not necessarily entail either theological groveling in the dust or prolonged and morbid self-searching. With certain personalities, these may accompany it. Primarily, however, this recognition of need grows out of a matter-of-fact comparison of our own way of life as individual church members and as a church fellowship with that of Jesus himself and with those special manifestations of the Christian fellowship that all of us recognize as being more highly imbued with "the spirit."

Examples Found Throughout History

Witness such examples as the first-century church, St. Francis and his early followers, George Fox and the Quaker fellowship, or some of the great missionary heroes. Such a comparison may take place in our reading, in small discussion groups deliberately set up to explore this matter, or within the congregations' experience of corporate worship.

Our second step is that of revising the concept of Christian love that most of us hold.

A rank growth of sentimentality infests our churches at this point. Love is thought of as a "sentiment" or a "feeling" or an attitude toward other peoples—a kind of vague, generalized good will which sweetens our dispositions as sugar saturates our coffee. Nothing could be further from the truth. *Only when they result in action* are such attitudes to be defined as Christian love. Love is an active relationship involving persons in the support and welfare of other persons. It is not something we nourish in our breasts to keep us warm on long, cold winter nights of loneliness and discouragement.

Further Misled in Understanding

We have often been further misled in our understanding of the nature of love into thinking that it is a particular sort of technique or program or way of working with people. Some think of it as "organized grandfatherliness," or person-to-person understanding and sense-of-oneness. It is not so.

Love is an *active* relationship among persons characterized by self-giving concern for maximum growth and welfare in the lives of others. As such it is as likely to be expressed through institutions as through individual persons. It is as likely to be expressed in law as in deeds of lovingkindness. It is as likely to be expressed in the *prevention* of evil as in the healing of those who have suffered from the evils of life.

Love therefore is as much (or more) concerned with preventing war as it is with resettling refugees. It is as much (or more) concerned with the destruction of the beverage alcohol industry as it is with joining Alcoholics Anonymous in mopping up the human sediment that flows from the whole alcohol traffic. It is becoming a part of this sort of active, seeking, serving, cooperating, redeeming, sacrificing love which will convert the hearts of the half-converted churchmen.

What next? Next let the content of our preaching reflect our dedication to Christian love.

Must Show Right Ways of Conduct

This means that evangelistic preaching must have an ethical content and point to right ways of living. This means that preaching in general must come off its pedestal of vague, high-level abstractions and discuss the issues of life. This sort of preaching will deal with race relations, the atomic bomb tests, technical assistance programs for feeding the hungry, security and care for the aging, the sin of the sale and use of alcohol. It will talk about health and the high cost of medical care, about freedom of speech and worship, and about the breakdown of home life and what we should be doing about it. It will go to the Bible for its great themes and to the daily newspaper for its illustrations of how these themes are being met in daily life. This sort of preaching will grow a backbone, and life will become vital for Christians in the process of this change.

Fourth, our congregations will have to restructure their fellowships.

No church can really witness to the love of Christ when its doors are open to only the country club set. Those who belong to closed-door congregations will have closed-door-pagan hearts. Their conversion can hardly begin until they "fling wide the gates" in actuality as well as in anthem.

Purposes of Christian Congregation

Christian congregations are those set up deliberately to seek and to save the lost, the brokenhearted and the downtrodden. The function of the church is to evangelize and to sustain the alcoholics, the disinherited, the varied racial and economic minority groups, the foreign students, the released criminals, the refugees, and the juvenile delinquents—as well as the neurotic housewife, the pampered society girl, the up-and-out business man, and the successful pastor. In a church that recognizes its proper function, men's and women's hearts will be evangelized as they seek to become instruments of love in their communities.

Finally we must involve ourselves and our fellow Christians in Christian action.

Giving money is needed, but it is not enough. Prayer is a necessary preparation for Christian life but becomes a dry well when it does not result in concrete service. Fellowship dedicated only to fellowship is a stomach ulcer that will eventually consume itself and die. The law of love is action on behalf of others. There is nothing that can substitute for it. Christians will serve their fellow men and their society or else their hearts will shrivel, dry out and blow away.

Here lies the greatest and most urgent missionary frontier facing the American church today—the unconverted hearts of the average nominal Christians who form the bulk of the membership of the church.

—Commercial Photos, Inc.

Workmen complete the landscaping of the new Kettering Christian Church, Dayton, Ohio, shortly before its formal dedication.

New Churches—the *Right* Way

Disciples Are Learning the Best Methods of Housing New Congregations

By WILLIAM T. PEARCY

EDITORIAL NOTE: *Dr. Pearcy, executive secretary of the Board of Church Extension, discusses an important conference on new churches and its implications for Disciples of Christ. In articles following, two ministers who attended the conference discuss in detail some of the correct procedures in planning and construction.*

ON Monday, February 25, an important conference opened in St. Louis. It continued through the day and evening and closed on Tuesday morning. Present for the meeting were ten ministers or former ministers of newly established churches and a city secretary. Four members of the staff of the Board of Church Extension served as hosts.

Why had they come—not just willingly, but anxiously—taking time from busy pastorates and administrative responsibility to spend this day and a half together? The answer is three-fold, and it has to do with one of the most vital concerns facing Disciples—the establishing of new churches.

First, our population is both shifting and growing. An abundance of statistics support this proposition. The growing edges of cities both large and small are moving out into the country. Thousands of acres of corn fields, pastures, cotton fields, orange groves and orchards are being bulldozed. Rising up in their stead are hundreds of new homes into which new families are moving. By 1965 the population of the United States is estimated at 185,000,000, an increase of 18,000,000 over that of 1956. By 1975 it will be 200,000,000.

The church must take its place in these new communities along with schools and shopping centers. In this Disciples have a responsibility which they cannot escape. Through recent years about fifty new churches per year have been established, according to the information available, but many more are needed. All who know the facts say that 100 per year is a bare minimum. A brotherhood-wide emphasis is planned for the 1960's which may well prove to be the most ambitious undertaking in Disciples' history. It will be directed exclusively to the establishing of new churches at home and abroad.

Second, it goes without saying that into these projects millions of dollars of Disciples' money will be invested for sites, first units and equipment. These tremendous sums will be spent wisely or foolishly. The procedures that are followed in getting the job done can yield the best possible results or they can prove inadequate.

The Board of Church Extension has a responsibility in this field of which it is well aware and which it willingly assumes. In fact, its policy through the years has been to give top priority, both for services and loans, to the calls from these newly established groups.

One cannot live with these problems year after year, as has the staff

—Fred's Photo Studio

Some of the participants in the new church conference, left to right, are Robert M. Johnston, Memphis, Tennessee; W. Elbert Starn, St. Louis; Mrs. Blanche Wickes, Rolland H. Sheafor and Charles J. Betts, staff members of the Board of Church Extension; Harold R. Watkins, Tuscaloosa, Alabama; Lenton L. Poss, Dallas; and Tom Underwood, Prairie Village, Kansas.

of Church Extension, without developing certain convictions as to right and wrong procedures. These convictions had been shared in scores of new church conferences prior to this year. But the staff believed a still further step could be taken with profit to all concerned. Experience is an effective teacher, but not even Church Extension's experience could match that of those ministers who had lived through the first years of a new congregation.

And thus the third and final reason for the calling of the St. Louis conference emerges. From scores of ministers who might have been invited, a few were chosen as representing typical situations across a broad expanse of brotherhood life. In addition to the ministers, it seemed wise to invite the executive secretary of a metropolitan Disciples' organization.

Researcher Is Guest

For the evening session, Richard A. Myers, executive director of the Bureau of Research and Planning of the Church Federation of Greater Chicago, was a special guest. He shared with the group a stimulating report of his research in the field of church location and growth.

The conference decided at the beginning to limit discussion to only two phases of the problem: first, what constitutes an adequate site; and second, organizing for, planning and financing the first unit. If a standard could be created against which future projects could be measured, then much would have been accomplished. A further step would have been taken toward safeguarding the investment of these tremendous sums.

The men came. They talked frankly. No holds were barred. Much was learned by the experience. It is good that in the articles which follow, some conclusions which were reached may be shared.

Other phases of the establishing of new congregations may well be brought under the scrutiny of similar conferences. These are being planned by the staff of the Board of Church Extension. It is the staff's conviction that by so doing, we will enable these new church projects to avoid the pitfalls into which many have fallen. Churches will be taking only those steps that have through the years proved most effective.

The Planning Must Be Right

By W. ELBERT STARN*

ACCORDING to the Planned Parenthood Association, children have a much better chance for a good life if parents plan for them well in advance. Likewise, new congregations have a much better chance for a robust life if their coming into being is thoughtfully and lovingly planned.

One thing which parents of churches as well as those of the human race must consider is that new babies cost money!

If one is not prepared to foot the bill, it is better not to conceive the child, for it is wrong to bring it to light only to have it suffer from lack of sustenance and come to an early death.

No new congregation can develop as it should in this day if it does not have considerable financial assistance in addition to the sacrificial giving of its own members. In a conference held recently by the Board of Church Extension and made up of persons who had worked in the establishment of new churches, it was agreed that, for a newly born congregation to grow as it should, it is necessary for it to receive in the first three years of its life between $30,000 and $45,000 in *gift* money. This is in addition to the money that will be borrowed in its behalf.

New Church Needs People

A second fact is that a new church needs people. The people it needs are not only the ones who are on the scene now but the ones who will be moving there in the months and years to come. Before a new congregation is started, the sponsoring body should determine what is the expected growth of the area. Will this church ultimately grow until it has a minimum of 500 members?

In addition to the unseen population of tomorrow, the nucleus for today's beginning is important. The

*Mr. Starn is executive secretary of the Disciples Council of Greater St. Louis.

nucleus of a new congregation needs to have in it some of the best people from the sponsoring congregations. Many established churches are more ready to give their money for a new church than to give their leaders.

One minister said, "I have some members I'll be glad to give to the new church, but don't take my workers." Yet, a new church must have workers. In giving them, an older church must realize that unused talent in its own membership will come to the front to fill the places left vacant by those who adventure in this new undertaking.

Full-time Minister Needed

Third, a new church needs a minister. How long does a new congregation use part-time ministerial leadership? The answer one of our leaders gives is that no more than six months should elapse before a new group has a full-time, experienced, stable pastor.

Experience is needed because this man will help shape the organizational pattern of the church. Stability is needed because there will be many pressures from many sources which would cause a less stable man to take the wrong road. Full-time leadership is needed because this church must increase in numbers, in program, in building planning, and in position in the community as few established congregations need to do.

It would be preferable, in many situations, for the full-time minister to be installed the day the congregation is constituted. In fact, some communions follow the policy of placing a minister on the field to help cultivate it and create the nucleus even before the congregation is formally constituted.

Fourth, a new church needs comity clearance. Many are the Disciples who "howl" about their dislike of checking through the interdenominational channels on the location of new churches. For our own protection and edification, we would do well to clear through the comity committee of the council of churches or the ministerial alliance of a community. One can learn, thereby, what other communions contemplate doing, and thus one can avoid entering a field which would be overchurched.

Through comity we can learn what areas may be underchurched. Through comity we can learn population trends. Furthermore, as we enter a community in this manner we find a warm welcome and the assistance of the other churches.

Needs Place to Meet

Fifth, a new church needs a place to meet. One thing is important: the temporary meeting place—which may be in any type of suitable building—should be as near the permanent building site as possible.

If the temporary location cannot be used for meetings during the week, some new congregations have found it advisable to rent several office rooms in the business area so that the minister will have a base of operations and the committees can meet there.

Sixth, a new church needs a guiding committee. In a new congregation, no official board should be formed at the outset. One vigorous new congregation which is over a year old is just now looking toward the formation of its first board. All of this time it has been operating under a "steering committee." The nucleus group elected by ballot five persons to be its steering committee.

Recommended Procedures

This committee recommended procedures, and the entire congregation voted on policies which needed to be determined. As a C.W.F. and C.M.F. were formed their presidents were included in the steering committee. As evangelism and stewardship and education committees were established their chairmen were invited to these meetings.

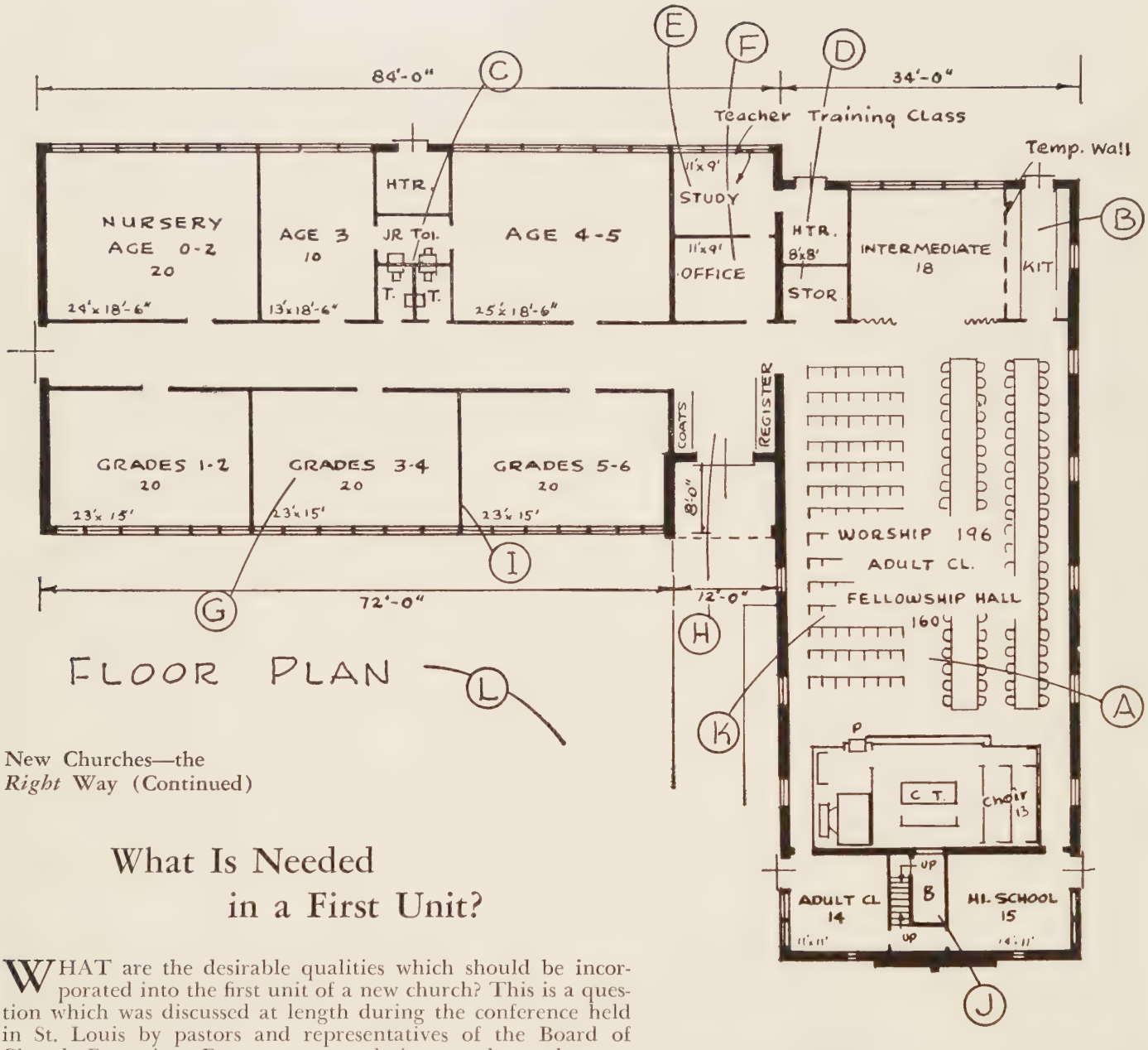
Why wait so long to organize? In this way everyone gets to know everyone else and learns the strengths and the weaknesses of each member. Then the group can choose wisely in the light of its observation of the ways in which its people work.

One of the great joys of working with a new congregation is the fact that people give themselves so completely to the work of the church and find such happiness in sharing what they have of time, talent and treasure.

Continued

The interior of the all-purpose first unit of Park Avenue Christian Church, Tucson, Arizona, shows a design that is increasingly recommended by church architects and planners and by ministers who have had the experience of starting new congregations. This first unit becomes the permanent fellowship hall of the church when the second unit is added.

—Photo by Bob Parker



FLOOR PLAN

New Churches—the
Right Way (Continued)

What Is Needed in a First Unit?

WHAT are the desirable qualities which should be incorporated into the first unit of a new church? This is a question which was discussed at length during the conference held in St. Louis by pastors and representatives of the Board of Church Extension. From recommendations made at the conference, the Board has developed an "ideal" plan for a first unit. A key explains the floor plan, above. A drawing of the front elevation of the church is at right.

A. A fellowship hall, serving temporarily as a worship room on Sunday.
B. A small kitchen that can be expanded.
C. Rest room facilities.
D. Storage.
E. Minister's study.
F. Church office.
G. Adequate church school rooms and space for a minimum of twelve classes.
H. Buffer zone—offices or corridor—between temporary worship room and church school area, thus permitting simultaneous worship and church school.
I. "Floating" (non-load bearing) partitions between classrooms for ease of adjusting for possible changing needs.
J. A baptistry. This can be designed to be reused in future permanent worship unit.
K. Chairs used for worship and having a flexibility of use are a must.
L. Landscaping.

—Front Elevation Drawing by E. Roger Frey

The Building Must Be Right

By TOM UNDERWOOD*

THE growing city is the new frontier of America. The Christian churches must move with the frontier to establish congregations and give the secular suburbs a faith.

But there are certain vital points which must be kept in mind. In an eagerness to establish new congregations where they are needed, Disciples should not overlook certain essential physical factors.

The site must be big and beautiful. It is purchased at a time when the need is great and the funds are scarce. Frequently it is purchased before there is a congregation. The sooner you buy the site the better, but never compromise on a cheap site.

Site Is Important

The site must be located in the right area. Let others do some of the planning work for you. Use available data from the school surveys, the census bureau, communities' studies, and from advance work done by the Council of Churches. The new church should be where people can easily find it and get to it. It should, if possible, be the highest spot in the entire community and the most beautiful. A price of from $20,000 to $40,000 is not unreasonable.

You must plan for the size you want it to be. If you expect that your new congregation some day will have 500 members, then you should buy at least four acres. If you think the potential is 1,000 members, then you should buy six acres. Most churches have too little ground; few have too much. Remember the great need for parking space and the big demands that a recreational program can make for space.

Remember, too, that church leaders buying a site should judge it on the basis of the land alone and not let an existing house or other building influence them. Almost never can an existing building, built with another purpose in mind, be used for a church building very long.

The new "high potential" church needs complete buildings even though it generally has a limited budget. An important fact is that its membership will grow in direct relationship to its building facilities. To build a $500,000 building for $50,000 is not possible, but there are some practical suggestions which will be made every time by the fellows who have tried.

Don't try to build a cozy chapel that will meet the needs for only a few months. Don't build a "temporary" monstrosity that will cost nearly as much as a good building. Pre-fab churches are out, too. They cost more and do less than you will want.

An all-purpose first unit of contemporary design is by far the best solution. At first you will use it for worship (with folding chairs) and for fellowship suppers and for Scouts and for everything. It will be your permanent fellowship hall, and so plan it with that in mind; but also remember that if properly designed, it can be worshipful and useful. It should be simple and clean in its lines, and only contemporary design makes this possible for the "right price."

Because many new congregations find it necessary to have several worship services on Sunday morning, the building should be planned with a noise barrier between the worship room and the Sunday school rooms. This is best done if you plan all your building on one level. One-level buildings also avoid stair problems and, amazingly enough, cost less per square foot than multi-level buildings.

Should Be Flexible

When persons plan a new building for a new and changing congregation, they must make it flexible.

You can, for a small cost, build easily moved partitions of the non-load bearing variety. Or you can construct your buildings with a variety of sizes of classrooms with no label on them so that classes may be moved from time to time and groups may be shifted to rooms to fit their sizes. In nearly every new church the big problem will be the problem of space. You will find that if you have space and if you have a great variety of groups and classes, then you will have *people*.

The challenge of the new church is the biggest challenge of America. Use the help, from the beginning, of those in the Board of Church Extension. Locate your site beautifully and with vision for the future. Build practically and according to a master plan. Through it all, know where you are going and work progressively day by day to meet that objective.

*Mr. Underwood is minister of Cherokee Christian Church, Prairie Village, Kansas (see cover photo).

WORLD CALL

Independence for Nations and Youth

Family Life Director Tells How Both Home And Church Can Teach Wise Use of Liberty

By RICHARD E. LENTZ*

INDEPENDENCE Day! July 4 is Independence Day. "Independence is good for nations but it sure can ruin a child." This was the judgment expressed in a discussion of juvenile delinquency. "Young people have too much freedom today. That is why they get into so much trouble."

Anyone may have more freedom than he can use wisely. He may be confronted with choices which he cannot handle because they are beyond his capacity or training. Certainly it is possible that some young people destroy property or engage in delinquent behavior because they have too many opportunities to do so. But when freedom is misused, should it be withdrawn or should we attempt to provide more adequate training in self-discipline and responsible living?

Takes Stand for Freedom

The Christian gospel through the ages has been an unsurpassed liberating influence upon men and societies. The church in her best moments has taken her stand for human freedom—of body, mind and soul. Christian education assumes the freedom and responsibility of persons to decide, to choose their ways of obedience to the will of God. Man's freedom is implicit in the Christian teaching of man's responsibility to God for his life and that of his fellow man. It would not be wise nor consistent for the church to recommend less freedom for children or young people.

Is the present generation of young people worse than preceding ones? Statistics can be so *misleading*. When laws are passed, they make criminals! Rules cannot be broken before they are made. Young people today live in a society which has more laws regulating its life than any former society. This fact in itself would raise the totals of arrests, crimes and "trouble with the law."

Today in the United States there are more people under voting age than the entire population in 1890! Of the sixty million minors fewer than one half of one million were in trouble with the law (for their own conduct) in 1955. Because our population is increasing, all figures are larger. None of these statements is made to condone delinquency, nor to dismiss it as less than the serious problem which it is. But is not the real problem: Why do we have hundreds of thousands of young people (and adults) apparently incapable of using the freedom which American life grants to them?

It never is sufficient merely to grant freedom. Always people have to be taught to discipline their use of freedom by moral convictions for the sake of spiritual goals. Guiding children and young people in the development of moral convictions and spiritual life goals is the particular privilege and duty of the Christian church and home.

Proposes Family Council

A family council is proposed today. Such regular informal family business and planning meetings can help develop moral sensitiveness and conviction. Families together can develop principles and goals to which they all will be willing to devote themselves. But children must be free to state their honest opinions. They must be shown that their views have value and will be considered. Their confidence in their own judgment requires this participation. Younger members of the family must be involved in all the major decisions of the home when rules and plans are made.

Then as a family, enforcement, too, needs to be provided. Each one—parents included—must be held accountable for his conduct. Only as responsibility and sharing in consequences of choices are provided for children do they develop maturity in the exercise of freedom.

The Sunday church school has an obligation also to help young people to use their freedom responsibly. This means that from the beginning of their experience in the church school, children should share in making decisions regarding activity and their participation in it. Belonging to a group and working together with others in developing principles, purpose and program is the only way children or adults can become mature in their judgment and dependable in caring for responsibilities.

Take Over Responsibilities

Often parents and church school leaders take over responsibilities rightfully belonging to children because children do not do their tasks well or take too long to do them. When adults lack patience to provide children with time and freedom to learn by making mistakes to gain insight, they are too impatient to be good parents or church school teachers.

Independence Day brings to every worker in the Christian church and to every parent a reminder of the basic needs of human beings for freedom and occasion for rededication to the faith of Him whose purpose was to help us know the truth which shall set us free. Children of God must live in freedom. Only out of freedom can they consciously commit themselves to Him. Freedom is good for nations because it is good for children.

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*Dr. Lentz is national director of family life in the department of religious education of The United Christian Missionary Society. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowships and other church study groups.

Caribbean Close-ups

Dr. Welsh

A Minister Who Believes in World Missions Shares His Impressions of Puerto Rico, Haiti and Jamaica

By W. A. WELSH*

IF you really want to learn about people and situations, there is no substitute for firsthand observation and experience. I discovered this fact afresh on my two-weeks' trip to the Caribbean area last January as a representative of the board of trustees of The United Christian Missionary Society.

I thought I knew a good deal about world missions today—from personal study and reading and from serving as a member of the United Society's committee on world mission. But I returned from Puerto Rico, Haiti and Jamaica with a truer knowledge than I had ever had before, filled with new insights and deepened, I feel, with real understanding.

Three things impressed me about the foreign mission work of Disciples of Christ as I saw it in the Caribbean area.

Impressed by Nationals

First of all, I was impressed by our *nationals,* by their ability, their enthusiasm, their devotion. Disciples' churches in Puerto Rico and Jamaica are no longer mission churches but are truly *younger* churches; these Christians are no longer "babes in Christ" but are rapidly maturing churchmen. Their leaders are well-trained, well-informed, and fairly well-seasoned Christian ministers.

Such leaders are becoming increasingly effective in leading these younger churches to plan and execute their own programs, to staff those programs indigenously, and to increase their stewardship to the point where the churches may reach mature self-support. One realizes with fresh understanding that these younger churches are no longer simply on the "receiving end," but that they have something to give to the more established churches of the United States—valid ideas and insights concerning the Christian experience in our world, and different and effective emphases and methods from those with which we are most familiar.

Growing into Maturity

All over the world this same thing is true; the churches which once were missions are growing rapidly into maturity and must be recognized by us today as younger churches, partners together with us in living up to and proclaiming the gospel.

In the second place, I was impressed by our *missionaries.* I learned in the Caribbean area just how difficult it is to be a missionary today. I think it calls for more qualities than ever before and for a higher degree of courage than it did in the nineteenth century. Christian devotion and commitment, knowledge and skill, and a wholesome and winning personality are still necessary ingredients in the making of a modern missionary, to be sure; but there are three additional qualities which, I am convinced, are perhaps even more necessary.

The first of these is what I would call *"tough-mindedness."* Understand that I do not mean hard-headedness —rather, I mean the ability to think clearly, realistically and analytically, rather than simply emotionally or sentimentally. Today's missionary cannot go out wearing rose-colored glasses; the circumstances and the maturing people with which and with whom he will have to deal will require clear, realistic vision and understanding.

Flexibility Is Necessary

The second quality greatly needed in missionaries today is that of flexibility. A person with narrow convictions or limited talents and training is apt to find himself or herself out of place and out of step on the mission fields today. What is required are people who are easily adjustable and adaptable—people of an easy-going temperament who are flexible enough to fit into any situation and to deal congenially with all types of vigorous Christian personalities in the younger churchmen on the field.

Today's missionary must be prepared to lead out in many different areas of Christian service, if that is what is required and requested by the younger churches. But he or she must also be able to *follow* and to serve happily under the leadership of our nationals.

New Strategy of Missions

The United Society's new strategy of world missions (1954) came none too soon, I would judge from what I saw in the Caribbean. One of the basic points in that strategy calls for flexibility, and I am convinced that that flexibility must first manifest itself in the personalities of the United Society's people whom we send abroad.

The third quality especially required in missionaries today is *patience.* If, as the United Society's strategy now calls for, we are going to turn over gradually to nationals the entire operation of their own program, the role of our missionaries in this process is to watch and wait and worry with them as they make inevitable mistakes and learn "the hard way," from bitter experience. This requires a full measure of Christian

*Dr. Welsh, minister of East Dallas Christian Church, Dallas, Texas, is chairman of the committee on world mission and a member of the board of trustees of The United Christian Missionary Society.

patience—and, I think, of courage of a new and most difficult kind.

To be sure, it took valiant courage for the lone missionary in the nineteenth century to go with the gospel as the first white man among savage head-hunters and long-time cannibals. But this was a raw, physical kind of courage, and one could derive a great deal of personal satisfaction from successfully demonstrating it.

Today's missionary, like John Milton in his "Sonnet on His Blindness," must exhibit the quality described in that line, "They also serve who only stand and wait." There is little or no romance, or tingling excitement, or thrilling self-satisfaction for the individual who does this sort of thing. And this is why I am convinced that it is more difficult and that it requires more courage to be a missionary today than was true half a century or a century ago.

Missionaries Are Doing Well

My hat is off to our missionaries because of the job they have to do today and because of the way in which they are doing it so surprisingly well!

The third thing which impressed me on this trip was the great *need*—the need which exists for the Christian gospel and for the work of Christian missions abroad today. Many, I know, feel that the need for Christian missionary work has declined in this "enlightened age" of the mid-twentieth century, with all of our modern scientific and economic development and advances throughout the entire world. Such people feel that missions have become secondary, marginal and peripheral. But even on this brief trip to only three near-by mission areas, I saw afresh the crying need for the presentation and proclamation of the Christian gospel in all its fullness in foreign lands.

I had scarcely arrived in Jamaica when I was confronted with the appalling fact that eighty-five per cent of all children born there now are illegitimate. From this one fact stems most of the problems of Jamaica—the over-population, the lack of education and the consequent ignorance of the people, the economic poverty that is to be found everywhere, and so on. *Christian* concepts of morality and of marriage are the only answer for this problem. And I am deeply convinced that Jamaica desperately needs more of our missionary money, program and personnel.

Problems in Puerto Rico

The same sort of great need is apparent upon only a brief visit to Puerto Rico. Here the rapid urbanization and industrialization of a people formerly rural and agricultural is creating personal and social moral problems in the growing suburban areas, problems with which the Puerto Ricans are unable to cope as a people and as a government without the solid influence of the church.

The establishment of one of our Disciples' churches in an overcrowded area near Bayamon, I was told, utterly transformed the community, reducing juvenile delinquency, thievery and sex crimes where no other course of action had succeeded. People can and will "go to pieces" when they are subjected to a revolution as sudden, drastic and rapid as the one now going on in Puerto Rico, unless the church is there to hold them together. The need for evangelical Christian missions in Puerto Rico today is infinitely greater than it has ever been!

In Haiti, the problem and the need as I saw it was somewhat different. It was my privilege to visit in the newly opened Albert Schweitzer Hospital at Deschapelles, which Dr. W. Larimer Mellon has established.

You no doubt know the story of Dr. Mellon which has been written up within the past year in several prominent national magazines (see WORLD CALL, June, 1956)—how, moved by what he had read of the work of Albert Schweitzer, he determined to do for the Americans the sort of thing which Schweitzer has done in Africa. (The United Society has as yet no official connection with Dr. Mellon's work in Haiti, except since he is a member of the Park Avenue Christian Church in New York City, to offer the advice and counsel of the division of world mission at any time he may find it helpful.)

Plans Modern Hospital

He is carrying out his magnificent dream in remarkable fashion, planning a $2,000,000 hundred-bed, modern hospital which is a marvel to behold in the midst of primitive conditions in an area of Haiti where there are more than 50,000 people without a single doctor. Dr. Mellon is attempting, with the spirit and methods of modern missionary medicine, to raise the level of life of some of the most needy people in the world. And I saw them by the scores, thronging the hospital for out-patient treatment in the clinic, while the hospital beds are as full as the (at present) still inadequate nursing staff can handle.

Here is physical need which simply cannot be met and is not being met at this time by the Haitian government, apparently primarily because of lack of funds. If the need is to be met, it remains for Christians in the United States and elsewhere, motivated by the loving spirit of the Great Physician, to help do it!

I came away from the Caribbean area more solidly convinced of the need and opportunity for the world mission of the church than ever before!

Board Aids Churches

RECOGNIZING opportunities for service in the Caribbean area, the Board of Church Extension has made both its loan and architectural services available to Disciples' churches in Puerto Rico.

Architectural sketches, while showing the Spanish influence of the past, also indicate plans for future growth and effectiveness.

Since 1949 the Board of Church Extension has closed 39 interest-bearing loans to congregations in Puerto Rico, totalling $176,337.50 and 31 interest-free loans totaling $112,830.84. Payments on loans have been promptly made.

In April, 1957, 47 Church Extension loans were in effect in Puerto Rico.

—RNS Photo

Herman H. Long of Nashville, Tennessee, standing at left, addresses an institute on racial and cultural relations holding study sessions in St. Louis.

The Kingdom Beyond Caste

A Negro Christian Looks At a New Book on Race

By HERMAN H. LONG*

FOR a long while there has been an urgent need in the voluminous literature on race relations for such a book as Liston Pope has now written under the provocative title of *Kingdom Beyond Caste,* published by Friendship Press. It was written as the basic treatise for the home missions study theme of the Protestant churches in America on "Christ, the Church, and Race."

It is a short book; it communicates in the language of the layman rather than in that of the social scientist. Dr. Pope seeks to get a basic definition of the racial situation and issue in both national and world perspective, presenting in summary fashion the essential body of tested knowledge which is derived from the social sciences; and in the end he places the issues of segregation and integration in the meaningful context of Christian theology and teaching.

Revolution in Race Relations

Within our own generation, and especially within the past fifteen years, a world-wide revolution has taken place in race relations. At the beginning of World War II, 750 million people in the world were living under colonial domination, and the majority of these were colored. By 1956 only a fifth of these people remained under outside rule; and a majority of these were in Africa where powerful movements for independence are under way.

The dramatic expression of this revolution in the United States is the battle now being waged against segregation, a policy long taken for granted and assumed to be a desirable status of racial relationships. No aspect of human relations, except perhaps the aspects of the relation between the United States and the Soviet Union, is of greater importance to America, Dr. Pope points out. "It has an immediacy and concreteness unmatched by questions of international affairs."

Racial stress, conflict and violence are by no means the dominant characteristics of race relations in America; but they are a profound indication that change is taking place, and they can reveal some of the hidden symptoms which lie beneath the surface.

After a review of the developments which began with Pearl Harbor and covered the series of "incidents," "crises" and "riots" which followed during the early part of the war, Dr. Pope underscores the generality of the pattern of racial stress in America and other parts of the world. It is a pattern of great variety and complexity with each local community tending to think of its problem in concrete and unique terms.

Focus Varies Across World

These concerns may focus on Negro-white relations in the American South; the relations of whites, Mexicans and Indians in the Southwest; whites and persons of oriental background on the West Coast; Americans and Puerto Ricans in New York; West Indians and British in London; or Chinese and majority populations in Southeast Asia.

In any case, Dr. Pope indicates that "the way any racial minority is treated anywhere in the world is no longer exclusively the business of the dominant group in one community or area." Racial problems cannot be kept purely local or regional and measures for their correction left solely in local hands, for in a "revolutionary world, racial injustice becomes a powerful weapon in the world struggle."

U. S. in Contest for Leadership

America's vulnerability on its racial practices is heightened by the contest with Russia for world leadership. However, Dr. Pope explains that this is not simply a struggle for power but it is also a struggle for the minds and loyalties of the people of the world.

Russia professes to be a liberating force for the underprivileged and oppressed peoples, and it has already succeeded in convincing many nonwhite peoples that she is their champion against the imperialism and pride of the Western powers. If Russia can succeed in isolating Western Europe and the Western hemisphere from the rest of the world, "she will have largely won the struggle for world leadership."

America is seeking both to define her own ideals more

*Dr. Long is head of the race relations department of the American Missionary Association, Board of Home Missions, Congregational Christian Churches. His office is at Fisk University, Nashville, Tennessee.

clearly and to find her place in the world, and the idea that she could live her life in comparative isolation and do as she pleases on race or some other issue is now generally discarded. But, Liston Pope urges: "Unless America can rather quickly make her racial practices express good conscience before the conscience of the world, she is not likely to retain the leadership so largely entrusted to her now, or even to retain her own self-respect."

Analyzes Concept of Race

In a step further in his discussion, Dr. Pope does a competent analysis of the concept of race and its use as an ideology for political and social control.

He points out at the beginning that accurate information will not in itself change attitudes and conduct and that the "heart and hands as well as the mind" must be educated. Even so, he adds, "a man whose will has been convinced may still be helpless unless his hands can find the instruments with which to serve his new loyalties." He cites the evidence produced by a panel of social scientists assembled by UNESCO who concluded: "There is no evidence that race mixture as such produces bad results from the biological point of view. The social results of race mixture whether for good or ill are to be traced to social factors."

Gives Examples from History

The examples from history of the great nations and civilizations which have risen to dominance and then declined should dispell the notion that a group is naturally superior merely because it is dominant at a given moment. History, he says, is like a horse race. If there is to be a winner in the race, it is in doubt until the finish line is crossed. "In any event, there seems to be no direct relation between race and culture, or between race and the ability to build a great civilization. . . . Given the proper opportunity, any racial group could acquire any culture, and any culture could be achieved and maintained by diverse racial groups."

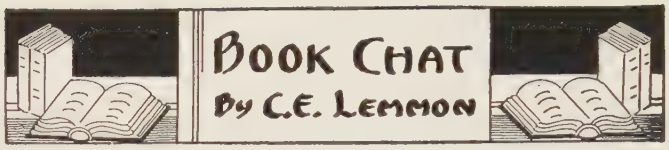
In an incisive discussion of "The Roots of Prejudice," Liston Pope indicates that race is not a natural cause of group conflict. It is, rather, "a convenient handle on which to hang all sorts of personal fears or social conflicts—political, economic, religious, and what not." Racial distinctions are arbitrary and fit the convenience of situation and opportunity for political and economic control.

Difficult to Diagnose Prejudice

Hardly any single theory is adequate to explain the nature and source of prejudice. "Prejudice, like the definition of race, is infinitely variable, both as to the sources from which it springs and as to the forms in which it manifests itself."

But whatever the sources and causes of prejudice, Dr. Pope emphasizes that "its power and its cost are incalculable." It can override economic considerations almost to the point of ruin. It can take precedence over the commitment to public education as is currently being demonstrated in several southern states. It can also be more powerful than patriotism and religious commitments.

(*Continued on page 40*)



IT is no surprise to his long-time friends that Jesse M. Bader has written a book on evangelism. For thirty-five years he has given his life, first in his own communion and then in the total life of Protestantism, to urging, promoting, planning and conducting evangelistic work for the churches. He has believed in all forms of evangelism—visitation, university, group and mass evangelism. But his principal contribution, we think, has been in the direction of visitation evangelism.

His fine new book, *Evangelism in a Changing America,* brings together in simple and straightforward prose the compulsions, the methods, the scope, the techniques and the literature of evangelism.

WHAT Bader really did was paradoxical. By instituting larger programs of evangelism he brought evangelism back to the local churches. At about the time the mass appeal was losing much of its effectiveness, Bader taught Disciples of Christ that the local churches through pastors and lay leaders could promote and programize their own evangelistic work. Having taught this to the Disciples, he took on the whole of Protestantism through the Federal Council of Churches and its successor, the National Council.

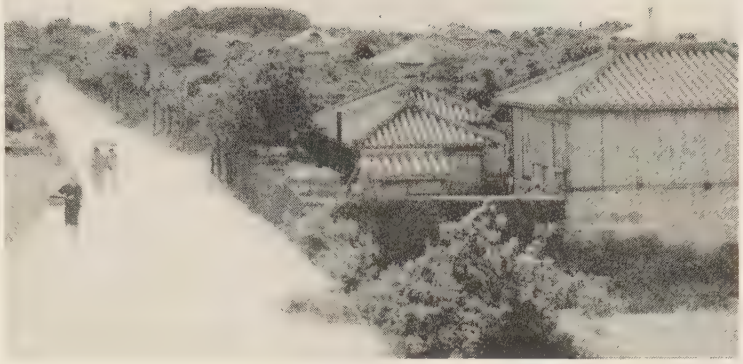
The book is best where Bader has been best—in the urgent promotion of the evangelistic spirit and program of the churches. His chapter on social change is good but not analytical, and he does not pretend to deal with the psychological factors that influence evangelistic effort. Few men have identified themselves with a cause for so long a time and with so much profit to the churches. His book will enhance a solid reputation already achieved in this vital phase of religious effort.

MAURICE W. Fogle has written a unique book, *Christians Together,* with a subtitle, "Reflections on the Book of Acts." His approach is unique because it is so natural and so human. We most often approach this book for doctrinal purposes. We read the book of Acts to find a pattern for our faith or for the structure of the church. Fogle finds a pattern there, too, but his is the simple pattern of Christian fellowship. In Acts he finds human warmth, passion and togetherness. He finds workers, and thinkers, and friendships, and occasionally a trace of quarreling and just a bit of treason. These little essays are artfully titled and deftly written. In this departure from the customary approach to Acts the author has done no violence to scholarship and has added a new dimension to our understanding of the Scriptures.

HENRY Guntrip is an English clergyman specializing in psychology and counseling. He has written on *Psychotherapy and Religion.* It is a scholarly book. If one wishes to be up-to-date in this field, here is the book to read, with its close analysis of the important literature and the developments since the days of Freud. This book is no bromide or tranquilizer to help us find peace of mind. Dr. Guntrip believes that our inner conflicts are to be faced and used; that our tensions and anxieties can lead to useful Christian living. There is a remarkable foreword by Rollo May helping to introduce the author to American readers, which is in itself

(*Continued on page 42*)

EDITORIAL NOTE: *Mrs. Cook and her husband, Gaines M. Cook, executive secretary of the International Convention of Disciples of Christ, recently completed a world tour of missions.*



—Photo by Bradford

Above, women walk down the wide road past an Okinawan farm village.

"Rope in the Sea"

Disciples Visit Island of Okinawa And See New Work of Itoko Maeda

By EDITH ROSE COOK

OKINAWA — that jagged length of land sixty-five miles long which is called the "rope in the sea." We landed there and found a larger island than we had expected and a larger military installation and many more people than we had dreamed were there—40,000 Americans and 600,000 Okinawans.

We had thought of all Okinawans as Japanese, but they are a mixture of Japanese and Malayan, with some Chinese, Filipino and other stock added.

The chief Army chaplain; Miss Itoko Maeda, missionary with The United Christian Missionary Society; and Walter W. Krider, field secretary for the Interboard Committee, met us at Naha Airport. It did not take us long to catch the spirit of enthusiasm and joy which fills all those working with the spiritual forces on the island.

Chaplains Work All Week

The military chapels are beautiful buildings on prominent, lovely locations, and the chaplains are working seven days a week with American service men. In addition, they are giving support to the United Church of Christ in Okinawa. It is with this work among the Okinawans that Disciples of Christ are associated through the support of Miss Maeda, the little Japanese lady who has so recently come to the island but is already so dearly loved.

Miss Maeda is preaching, teaching and counseling among both young people and women and she loves every minute of it. She said to us, "I am *so happy!* I am *so happy!*" Her eyes glowed and she clasped her hands together in an effort to communicate to us her deep, deep satisfaction and joy in her work. She said later, "I need another person here to help me. See if you cannot find another person to come and work with me."

And she does need help, for there are now twenty churches with seventeen buildings, and many other small groups of worshipers. There is a newly established Christian institute for training young church leaders. There are two hospitals with two Okinawan doctors, a medical clinic and a mobile hospital based in the northern end of the island. There are two rural centers, a quarterly religious magazine three months old, and ten kindergartens. A university Christian student program has been launched and is running very effectively.

This work thrills us and challenges us as does the work in Africa, for the response is so wholehearted and genuine.

By the fourteenth of May, a few days after we left the island, all of the eight missionaries on the island had departed. All of them were taking periods of varying length for furlough or for further training. Even Mr. Krider went to the United States for a couple of months. So for a time Miss Maeda has had to hold the fort alone.

In the forty-eight hours we were on Okinawa we saw much of the work of the missionaries, we saw a lot of the island, and we met many of the workers associated with the United Church of Christ program.

We visited churches and kindergartens, we saw a class at the Christian Training Institute and the site set aside for the University Student Center, and we drove through whole cities of military personnel and through villages of Okinawans.

Although there are no trees of any size on the island and few birds, it is still a lovely place with green-topped mountains, small well-cultivated Japanese-type fields on every available piece of land, and the blue, blue sky on every side.

The odd-shaped tombs in the sides of all the hills and mountains caught our eye. The Okinawans believe that upon death the bones return to their original source, and most tombs are fashioned in a shape representing the womb. The concrete tombs are everywhere, and Miss Maeda remarked, "It has struck me that the dead have the choice locations and good views while their living descendants live huddled together in the less desirable spots down in the low places."

Hope Island Has Bright Future

After only forty-eight hours we left this small, crowded island with its charming people—and, we hope, with its wonderful future. We have found among the Christians in Okinawa—as among those in other countries we visited—a sense of kinship and of friendliness. We have found the church everywhere providing a bond of love and understanding which is needed so much.

In Okinawa—as in the Philippines and Japan—we found a younger united church growing toward maturity. We found local Christians sharing tasks with missionaries and increasing in their understanding of the world church and of their place in evangelism and stewardship.

—World Call Photos

Miss Anna Belle Jackson, right, director of missionary education and Christian Women's Fellowship for the N.C.M.C., checks an address with Miss Kittye Emerson, promotional secretary. Offices are located in Indianapolis.

A Look at The National Convention

By LEWIS H. DEER*

"I DIDN'T know we were a segregated brotherhood—in fact I didn't know we had any Negroes who were Christian church members. I thought all Negroes were either Methodist or Baptist." This comment came from a Disciples of Christ pastor in a southern state following a workshop discussion on the responsibility of Christian churches in the area of race relations. The pastor was no "young preacher" fresh from the seminary. He was a mature person with close to twenty years of experience in the pastorate.

His comment came as no real surprise. Except for persons with a very special interest in either brotherhood "machinery" or race relations, information about Negro Disciples is not easy to come by. Until the current study on "Christ, the Church, and Race," materials on the subject of race dealt with many phases of the issue, but not with the relationship of white Disciples of Christ to Negro Disciples of Christ. Our historians have hurried by the existence of Negroes in our churches and in our movement.

A lack of knowledge is general among the leaders and members of white Disciples' congregations. This is understandable and also indicative of the wideness of the gap that exists between the races within the same Protestant communion.

Opportunity to Gain Information

The current missionary study on "Christ, the Church, and Race" provides a fresh opportunity for Disciples and other Protestant communions to gain more information and arrive at agreement on a plan of action to make the gospel of Christ relevant to particular responsibilities in regard to race. For Disciples the following areas call for particular study and action:

Racial practices within the *congregation.*

Racial practices within the *community* where the congregation is located.

Racial practices within the *brotherhood* of which the congregation is a part and whose agencies it supports.

This article is of course primarily concerned with the third of the areas of responsibility listed. It will be seen, however, that each of these areas is related. Racial discrimination and segregation in congregations and the general American community has resulted in segregation within the organized life of the brotherhood at the district, state, area and national levels.

While much more information is needed on Negro congregations and leaders of Disciples of Christ, this article is concerned with the organization which has become increasingly the instrument through which Negro Disciples are related to the rest of the brotherhood. This organization is the National Christian Missionary Convention. The simplest description is that it is the Negro section of Disciples of Christ.

Fellowship and Agency

First, the N.C.M.C. is the *fellowship,* national in scope, of the more than five hundred Negro congregations of Disciples of Christ. In August of each year four to six hundred of the 52,000 members of these congregations attend the week-long National Convention Assembly sessions. The convention provides inspiration, develops bonds of encouragement and support, and offers workshop educational opportunities to all participants.

Second, the N.C.M.C. is an *agency* of the brotherhood charged with the responsibility of serving Negro Disciples' congregations in the same general way that the state missionary societies and the division of home missions and Christian education of The United Christian Missionary Society are charged with the responsibility to serve the majority of Disciples' congregations.

At the 1953 Portland Assembly of the International Convention the National Christian Missionary Convention was admitted as a reporting and cooperating member "in its agency aspects." The report of the recommendations committee states, "The fact was established that the National Christian Missionary Convention is in effect an agency of the brotherhood dealing with a particular constituency; that while it has elements of a convention, it is largely an agency set up

*Mr. Deer is national director of social education and intercultural relations in the department of social welfare of The United Christian Missionary Society.

Since 1917 the N.C.M.C. Has Served Negro Disciples of Christ in Many Ways—as a Fellowship, an Agency Of Cooperation, a Missionary Arm Of the Total Brotherhood, and as An Organized Standing Place for The Members of a Minority Race

and designed to administer programs in various fields."

Three national directors and the executive secretary of the National Convention represent the Negro constituency in brotherhood planning bodies. They also prepare adaptations of general brotherhood materials for use in Negro congregations.

The National Convention staff provides to Negro congregations services in the functional areas of the church such as religious education, evangelism, church development and stewardship. The staff also provides leadership to Negro congregations in the development of Christian Women's Fellowship, ministerial services and training institutes for church leaders.

Third, the N.C.M.C. is a *convention* of representatives of Negro state and area conventions, of Negro congregations, of such functional and fellowship groups within congregations as Bible school superintendents, ushers' boards, Christian Men's Fellowships and Christian Youth Fellowships. Each of these groups reports its program and financial record to the National Convention much as the various brotherhood agencies report to the International Convention.

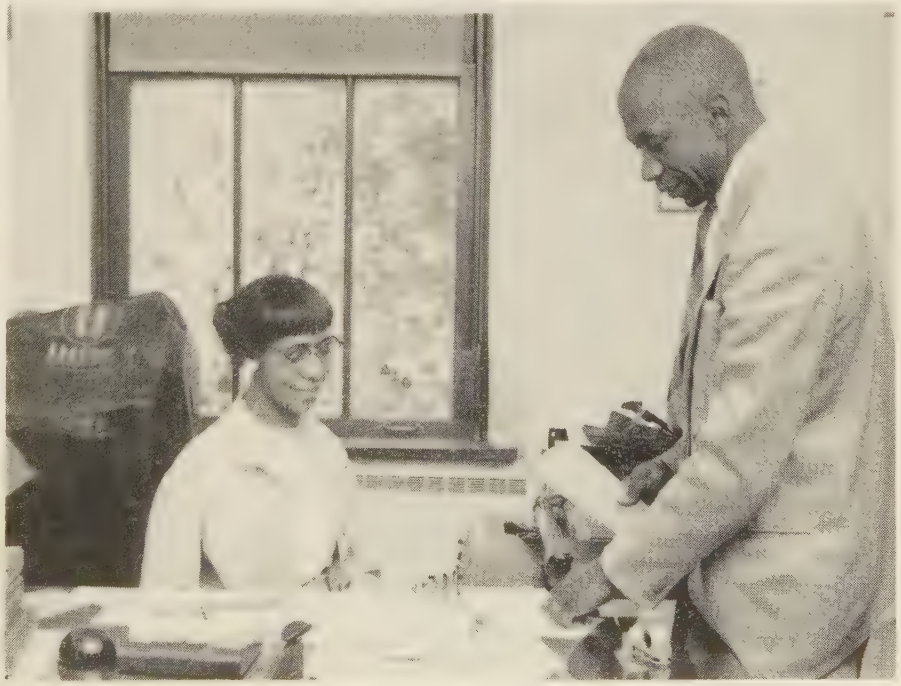
As a convention, the N.C.M.C. refers resolutions and other actions that have been adopted to its constituency —state conventions and member churches. Each president of a state or area convention is by constitutional action a vice-president of the National Christian Missionary Convention. A national board of forty-three members is elected, as well as a president, five vice-presidents (each of whom is the presiding officer of one of the functional or fellowship groups), a recording secretary, a treasurer and a parliamentarian. The national board elects a board of trustees of twenty-eight persons from its membership. This board of trustees is given responsibility for administering the program of the National Convention and managing all property held by it.

Part of Brotherhood's Mission Work

Fourth, the N.C.M.C. is one part of the *missionary work* among Negroes supported by the general brotherhood. There are other programs of missionary work among Negroes that are not related to the National Convention. For example, the program administered through the department of institutional missions of the United Society at Tougaloo Southern Christian College, Jarvis Christian College and Mt. Beulah Community Center is missionary work among Negroes but not related to the N.C.M.C.

National brotherhood agencies—The United Christian Missionary Society, the Christian Board of Publication, the National Benevolent Association, the Pension Fund, the Board of Church Extension and the Board of Higher Education—provide more than half the program budget of the National Christian Missionary Convention.

The board of trustees of the N.C.M.C. includes in



Lorenzo J. Evans, director of Christian education for the National Christian Missionary Convention, stops at the desk of office secretary Miss Cora Lawrence. Working with the N.C.M.C. in Christian education also is Miss Carrie Dee Hancock of the staff of The United Christian Missionary Society, who assists as the director of children's work for the churches.

its twenty-eight members eleven representatives from the supporting agencies. From the point of view of these agency representatives, at least, the National Convention is one of the important instruments by which the brotherhood meets the challenge and opportunity to minister to Negroes.

Fifth, the N.C.M.C. is *the organized protest and defense* of Negro members of churches of Disciples of Christ against racial discrimination and segregation in the community and within the churches. In the report of the investigating committee appointed by the board of directors of the International Convention that recommended that the N.C.M.C. be admitted as a reporting agency, the comment is made: "The hearing brought out the complete story of the struggle of our Negro churches and revealed the heroic leadership of the past. It was pointed out that democratic procedures have developed to the place that members of Negro churches desire to share more fully in the creative work of the brotherhood, rather than to be considered as a mission field."

Means of Asserting Rights

The National Convention in major part grew out of the attempt on the part of Negro leaders to assert their dignity, equality and independence. Through the years it has provided an organized standing place for those who have carried the burden of being discriminated against to speak to the general brotherhood. Its existence has served as a reminder to Disciples' leaders that Christian brotherhood has not yet been achieved within the life of Disciples of Christ.

The N.C.M.C. was organized in August, 1917, at Nashville, Tennessee. A group of forty persons from twelve states came together in response to a call issued by Preston Taylor, pastor of the Lea Avenue Church in Nashville. The forty persons were chiefly those who had been active for some time in the various state conventions of Negro Disciples of Christ.

Also present, in the role of something like "consultants," were representatives of several of the missionary boards. The record indicates that these "consultants" advised against the formation of a separate Negro organization.

Taylor Served as First President

Preston Taylor served as the first president of the National Convention from 1917 until the time of his death in 1931. J. E. Walker of Memphis has served as treasurer from 1917 until the present time.

The earliest leaders of the N.C.M.C. were very sensitive to the charge that they were making a separation in the brotherhood on racial lines. They pointed out two things to demonstrate that this was not their intention nor the effect of their organization. First, they provided in the constitution that the new organization would welcome persons from *all* Christian churches; that there would not be any segregation within the life of the organization.

The second thing they pointed to was the history of the development of separate Negro congregations and separate Negro state conventions. The separation on racial lines had existed among Disciples of Christ for thirty, forty and in some instances nearly fifty years.

—World Call Photos

Emmett J. Dickson, left, well known statesman among Disciples of Christ, serves as executive secretary of the N.C.M.C. Seated with him in his Missions Building office is Lewis H. Deer.

They felt that their organization was necessary to bridge that separation. And they were seeking to develop a leadership among Negro Disciples that would prepare them for participation on an equal basis in the total life of the Disciples' movement.

The historical record was on the side of the Negro leaders. The earliest Negro converts to the Disciples' movement were brought into the congregations that also included white members. Although some separate Negro congregations were established prior to the Civil War, most of them were begun in the period just following.

Sometimes the separation was initiated by the Negro members who withdrew from the white members. But more often the separation was initiated by the white members who in some places built and gave to the Negroes a separate church building or pulled out and moved elsewhere. In other places no provision was made for housing the Negroes who were informed by the white leadership that they were no longer welcome to worship in the church to which they had belonged. This happened in the North as well as in the South.

Formed State Conventions Early

Members of these separated Negro congregations began quite early to come together to form state conventions. South Carolina seems to have had the first one—in 1870. In 1872 Negro Disciples in Kentucky and in two areas of North Carolina had their first state meeting. A state convention was organized in Missouri in 1874 and in Ohio in 1878.

The International Convention Assemblies of Disciples of Christ have never had any racial barriers; they have always been open to members of any and all Christian church congregations. Negroes, however, in the period immediately prior to 1917 did not attend. The reasons in general were those of poverty, limited education, and an unawareness that they had any part

in such organizations. Pastors' institutes held each year at commencement time at Southern Christian Institute provided the only wider-than-state fellowship in which Negro leaders participated.

The gap of separation between Negro Disciples and the general brotherhood had left the Negro congregations far out from the mainstream, just as segregation in education, transportation, employment and other segments of general community life had isolated most of the Negro population from the mainstream of American life.

Has Had Certain Purposes

To close this gap for Negro Disciples the National Convention since its origin has had the following declared purposes:

"To promote a closer spirit of cooperation and fellowship among our own churches.

"To provide a larger opportunity for the development of leadership and responsibility for building the Kingdom of God.

"To provide a cooperative medium of self-expression and development that our best contribution might be made to the work of the church in the world.

"To provide a medium through which we can interpret the needs and concerns of our people.

"To provide a channel for integrating the members of our churches into the total life of the brotherhood."

Has the gap of separation been closed?

In the forty years since the organization of the N.C.M.C. the improvement of the status of Negroes in American life generally has been more rapid than the improvement of the status of Negro Disciples within the general brotherhood.

How much credit should be given to the National Convention for the steps that have been made in bridging the gap between Negro Disciples and the rest of the brotherhood is a matter that cannot be established on the basis of facts.

A gap of separation does exist. The question now is whether the existence of the National Christian Missionary Convention is in itself a block to the achievement of a "nonsegregated church."

Viewpoint of Some Expressed

There are those who believe that the conditions in American life—racial injustice and continued discrimination—require continued Negro congregations. Those holding this point of view point to the segregated housing pattern in American communities. With only minor exceptions the Negro is segregated by social pressure if not by law. Where there is segregated housing there will be segregated congregations; where there are segregated congregations there will be the need of organized, separate Negro church groups.

Some believe that the National Convention is necessary until Negro church members have been "educated" to look upon the International Convention as "our convention."

However, others feel that the National Convention—by its existence—hinders the development of a brotherhood program that has no racial barriers.

Because the N.C.M.C. exists—not because of what it does or how well it does it—some feel that communication between white Disciples and Negro Disciples in the same geographical area is restricted. One reason for this is that in order to participate in general brotherhood programs—such as state conventions or state societies—Negro leadership must do double duty, financially and otherwise.

So long as the N.C.M.C. exists, the Negro has a responsibility and a loyalty to its special program. He must raise money. He must represent the National Convention. When invited to participate in a total brotherhood undertaking in his geographic area, he finds himself taking on an "extra duty."

Beyond this there are other reasons often given for eliminating the segregated national structure of the brotherhood at the earliest possible moment.

Denial of Christian Brotherhood

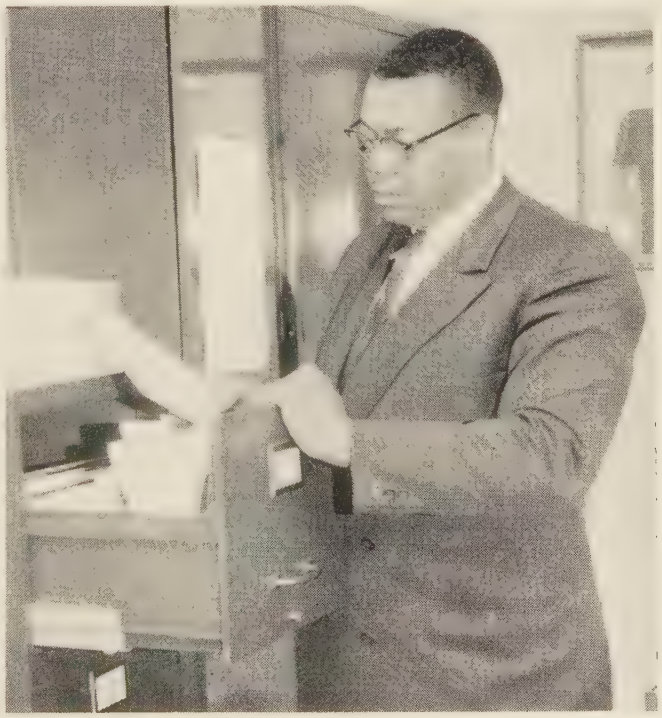
Chief among these is the almost universal agreement among Christians that separation on racial lines within the church is a denial of the Christian brotherhood we preach. Another is that across the brotherhood attempts are being made to bring Negro Disciples into the mainstream of brotherhood life.

In Texas the Christian churches have added a Negro minister to the state staff. He is at the same time an employee of the state convention and the secretary of the Texas Christian Missionary Convention (Negro). Responsible to *all* Disciples' churches in Texas, he represents the channel for an integrated program.

In another state a Negro congregation has accepted the invitation of the state convention (white) to participate and has withdrawn from Negro conventions

Some see these instances as the handwriting on the wall. The N.C.M.C. may find that its major objectives have been achieved and that there is no "special Negro" constituency to serve.

Charles H. Webb, director of church development and evangelism for the N.C.M.C., searches in a file for data on a congregation.



Hiking in Wet Shoes

The Rewards at the End of the Trail Make Up for the Weariness, Writes a Missionary in Vigan, the Philippines

By HUBERT REYNOLDS*

Lynn Keyes and Hubert Reynolds, missionaries in the Philippines with The United Christian Missionary Society, hike through the mountains of Apayao on their way to a Christian village.

HOW would you like to take a hike in the Philippines? You would find that it may take six to ten hours. You would also find that slogging it out in wet shoes along the mountain trails is a part of the "job."

Before going on such a hike you must be sure to prepare properly. First, do not pack in suitcases. Empty evaporated milk cartons will do. These have to be carried by *cargadors,* either on their backs or suspended from shoulder poles. Tie your cartons well with ropes, even though the *cargadors* usually reinforce them with strips of bamboo or rattan.

Pack perishables in waterproof materials to protect against accidents in crossing rivers. Carry your canteen and lunch with you—along with a change of clothes—in your knapsack. Otherwise you may not have them just when you need them most, for sometimes the *cargadors* lag behind or stay to visit in some village along the way.

As for clothes, be sure to wear long sleeves and a broad hat, long trousers and canvas shoes. This prevents sunburn. Moreover, when the trail narrows and becomes overgrown with thorny vines or bushes, or when it disappears altogether, legs and arms need protection.

Sturdy canvas shoes or *sneakers* are a must because of so many river crossings—and there always is "one more river to cross." There's no time to stop to take off shoes and then put them back on again at every crossing. Not only that. We are tenderfeet in comparison with the Filipino mountain boys. We have to protect our feet against sharp stones and concealed underwater boulders. During the rainy season shoes get wet even more often; sometimes the trail itself becomes a river bed.

IN the Philippines it is the general custom to have a companion wherever you go. And in the mountains it is even more important to have a guide. He should really know the trail and not just say that he does. During the rainy season he needs to know the detours—around rice paddies, around hills that are too steep or slippery, around crossings that are too swift or too deep. The guide also needs to know people along the way. He can guard against risks involving transgressions of tribal customs and superstitions.

You won't find many smoothly graded trails such as we have in the United States. The trails in Abra and Apayao go up and down, up and down, or up . . . up . . . and up. Sometimes the hiker gets so exhausted that he just has to stop and rest. Little rocks jutting up may trip you. Big rocks cause a break in stride as well as more strain on the knees.

Thorny branches reach out along the trail to pull the hat off your head and the shirt off your back. Ropey vines across the path cause you to stumble. Steep inclines make your heart pound, your breath short, and your throat parched.

In the taller forest sections of Apayao where the trees are as yet untouched by loggers, the trail becomes dank and moist, even when no rain is falling. The light and warmth of the sun's rays never break through to the trail. Leeches infest such regions.

NOT all is hardship on these hiking trips, by any means. The glories of the mountains are real and varied and a joy to behold.

The brilliant colors of tropical birds on the wing flash in the sun. You will notice a large variety of birds along the way, of many different shapes and sizes. Tropical flowers are stunning in their natural habitat. Vari-colored orchids, for example, hang from the sides of tree trunks.

You'll also see those strange, shy fern-like bushes that shrink and fold up at the slightest touch, only to gradually unfold again after a few minutes. The giant fern trees bring a sense of wonder, carrying our minds back to prehistoric scenes. The giant narra trees (Philippine mahogany) lend grandeur and majesty. The deep valleys and rivers below and the lovely blue skys above bring a mountain-top experience which is both exhilarating and humbling. The greatness of God's creation reminds us of our dependence upon him.

Many sounds delight the ear. Listen to the thunder of the waterfall and the roar of the rushing river. And hear Isaiah's words: "Let justice roll down as waters, and righteousness as a mighty stream." The songs and calls of the birds make music in the air. The buzzing of the cicadas, so loud and vibrant, sounds like a sawmill in full action.

Not all the odors of the hiking trip are good. But many of the blossoms along the way waft a fragrance like exotic perfume. The dank odor of the thick jungle and the taller forest helps take you out of this world. The smells of sodden leaves and old wood, mingled with the freshness of newly felled trees, create a blend of their own. Up above 4,000 feet that old delicious scent of pine needles brings you down to earth.

Under these conditions, along with the exercise, you pick up a whale of an appetite. Food never tasted better. You'll never forget the joy of the crystal mountain spring with its sweet, cool refreshment. What a reward after you have sweated it out—soaking wet, with parched throat—up a steep incline. It's almost worth the strain just to enjoy that—or coconut water straight from the coconut.

No matter how long the trail or how tired you get, remember you'll still make it. But you may wonder how you can speak in a worship service or even stay awake to eat the steaming rice and vegetables placed before you. The famous Filipino hospitality will help you make a quick recovery. By the grace and power of God, you will forget the blisters and your aching body and carry on.

CROWDS of people gather around to hear what the strangers have to say. They are hungry for news in these remote places. And they are hungry for the Good News. In some parts of Abra and Apayao there still are no churches at all. All the people have is their pagan, animistic religion, full of fears and superstitions. You will find that these people truly need the salvation of our Lord and Savior, whose love casts out fear.

Around the camp fire you will find these people both curious and concerned. They are aware of their need. They are welcoming the Christian faith. Especially is the door open for the Protestant faith, for the mountain people have a democratic tradition.

Because of the peoples' eager response to the gospel, you too will say, "Hiking in wet shoes is not so bad after all, for it enables one to enter more fully into the joy of the Lord."

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*Mr. Reynolds is a missionary in Vigan, Ilocos Sur, Philippines, with The United Christian Missionary Society.

Halana Makhiel—and a Village on the Move

Christian Literacy Worker Transforms Lives in Moslem Egypt

By JAMES W. CARTY, JR.

LUFTI, a wistful six-year-old Egyptian boy, gently rubbed his only toy—a bent, rusty nail. The lad was dressed in his *galania,* a tiny nightshirt-like garment worn by him day and night—for work, play or bed.

He glanced about him at 600 boys and girls, men and women. They were gathered for an open-air meeting in their home village, Deir Abu Hinnis, a town on the upper Nile. They sat on the sand in front of a mud-brick house during an open-air service of the evangelical church.

Most of the people were poor, like Lufti's family. He is the son of a *fellah,* a peasant farmer who earns about $95 a year (American equivalent) on his one-acre wheat farm.

But Lufti hears words of hope—inspirational words for him and others in this village which is on the move.

Words are spoken by Miss Halana Makhiel, Egyptian Christian who has overcome a continent-wide prejudice against women. Miss Makhiel has spearheaded a movement to transform in two years the total community life among the 5,220 people of Deir Abu Hinnis.

As she speaks to her friends she reviews recent accomplishments, compares them with past conditions, and suggests future changes. She points to Lufti, impoverished like many of the other needy. His eyes are enlarged because of improper diet. Each of his meals consists of three small narrow loaves of bread and some green onions. Occasionally he eats some dates from palm trees on the edge of the village.

Halana tells of plans to build a small model farm to demonstrate how to raise better crops. Then diets can be improved.

Lufti needs milk, as do many other children, she explains.

SOME of the fortunate farmers in the village own a total of 300 buffalo and 150 cows. Buffalo give rich milk but not much of it. Each provides only six to eight pounds of milk a day. The Egyptian cows do not give one-third as much milk as the American ones.

So the villagers cooperatively bought a Jersey bull and are using it to crossbreed with the other stock to increase the milk output.

Soon after the bull was acquired, the villagers began asking, "Where is the extra milk?"

"You'll have to wait a while," they were told.

"Wait!" they exclaimed. They have waited for generations. They want things to happen now.

The milk will come—and in quantities large enough to help Lufti, and when he is grown, his children.

Other things are coming more quickly. Some Rhode Island chicks have been imported: first, one thousand; then, another thousand. The villagers, motivated by the Christian spirit to share, are raising chicks for other communities as well as for themselves.

EDITORIAL NOTE: Mr. Carty, a minister of Disciples of Christ who is serving as religious news editor of *The Nashville Tennessean* newspaper, interviewed Miss Halana Makhiel during a visit to Egypt last year. He reports that Miss Makhiel is now in the United States and will be available until October to church groups for speaking engagements. Arrangements for such appearances are being made through the office of Dr. Floyd Shacklock, Committee on World Literacy and Christian Literature, 156 Fifth Avenue, N.Y.

LUFTI, in the past, would not have known about the existence of tetanus or the possibility of getting it from his rusty nail. Still, the nail is his only toy and he is attracted emotionally to it. He does not give it up just yet; people do not overcome century-old habits in a few moments.

But there are changes—fast-moving changes.

Now a health clinic is helping cure diseases of villagers who never realized they could be helped.

A full-time trained nurse has been hired in recent months. A doctor from another village regularly crosses the Nile River for visits.

This community is bordered by the east bank of the Nile and the edge of the Sahara desert.

A taxi-boat system has cut from one hour to twenty minutes the time needed to bring a doctor in the event of an emergency.

Villagers have built a schoolhouse. They have established a cooperative and it is being operated at a profit. Village industry is in the talking stage.

A few streets are being kept clean for the first time in centuries. Work is going on to clean others.

A recreation room was fixed up in each of the two churches—the evangelical and the Coptic. Each has a library and a ping-pong table and is the center of song, games and drama.

SUPERSTITIONS are being overcome. Peasants do not put charms on camels to ward off "the evil one" as is done in most villages throughout Egypt.

People are learning to read—village and improvement pamphlets and the Scriptures. In the middle of 1955 a literacy campaign was started. At that time there were 362 literate adults (including five women) and 2,899 illiterate adults. By a year and a half later some 2,000 adults had learned to read.

The people had purchased 13,000 copies of twenty-nine different graded booklets. Many could read all the booklets.

They also had bought 600 Bibles and New Testaments or had received them as awards for reaching advanced levels of reading comprehension.

A young people's society and a committee on village improvement had been organized and was functioning.

The complete community development program has stemmed from the literacy project, which was led by Miss Makhiel and Dr. Davida Finney, American missionary.

FOR centuries these people were used to sand and heat, want and disease, Miss Makhiel said. Now their reading has helped them see they have the power to change age-old patterns of hunger, poverty and illness.

"Reading of improvement materials has helped them gain self-confidence," she said. They have started to overcome em-

Halana Makhiel, at right, Egyptian Christian, gives a Bible to a young woman who has just joined a Bible study group in the village of Deir Abu Hinnis, a town on the upper Nile.

barrassment at their ignorance and superstition.

Yet before Miss Makhiel began the literacy-literature program the village had been torn for years by a feud between two Coptic and evangelical elders, their families and followers. Hatred had existed in this city, one of three all-Christian villages in Egypt, where the majority of people are Moslems. That country has 23,000,000 people and ninety per cent are peasant farmers.

Deir Abu Hinnis is a city of refuge where the Coptic Christians came in the fifth century after being chased across the Nile by Arab raiders. A monastery was built in the fifth century by the Egyptian Copts who go back almost to the time of Christ. Mark brought Christianity to Egypt and the 2,000,000 Copts of today are a link to nineteen centuries ago.

The monastery long ago crumbled in Deir Abu Hinnis but has been rebuilt by the Coptic Church. An evangelical church was built.

Hatred between the two groups was caused originally by a dispute over land boundaries. Dissension eventually spread to political, social and religious relations of the villagers.

THE Coptic priest and the evangelical pastor did not preach practical sermons, so the Christians never realized they should love their brothers. Leaders of the two factions had not spoken for years.

Tensions started subsiding when Dr. Finney and Miss Makhiel visited Deir Abu Hinnis and encouraged the disputants to permit an arbitrator to settle the land question. In fact, Dr. Finney and Miss Makhiel raised the hope of a literacy-literature project. But, they emphasized, they would not start such a program amid an atmosphere of hatred.

The church leaders, anxious for their village to progress, overcame their hostility. They agreed to join with others in a community-wide lit-lit program. Even the evangelical preacher began delivering more concrete, practical and helpful sermons.

An Egyptian woman had helped reconcile the people to God.

Halana keeps the program going so that it will not die. She assists a staff of fourteen young men and women who train the village teachers of illiterates.

Halana helps the staff train villagers. She observes and advises the 350 teachers who work with the 400 or 500 continually being taught to read.

She reviews the records kept by thirty village supervisors of the daily reading progress made by each pupil in the primer and in twelve booklets on the life of Christ. She watches them progress as they advance through forty books.

ON occasion Halana may teach one of the eighteen Bible study groups.

Only Halana can "dress down" an Egyptian farmer for forgetting his books as he goes to the fields to work. Halana is a warm, spontaneous, informal person. As she walks around the village people bring their daily problems to her. She pauses to answer some and calls out comments to others while passing by.

People in Deir Abu Hinnis were not always interested in the outside world. Two years ago only four of them took newspapers and only seventeen had radios. There was only one telephone and that was used only by the mayor on official calls to other municipalities.

Now, more people are taking newspapers from the outside and these are being passed around for more to read. People are interested in what is occurring outside Deir Abu Hinnis—what is going on in the whole world.

HALANA Makhiel works through Literacy House in near-by Minia. The work in Literacy House is carried on as part of the program of the Committee on World Literacy and Christian Literature (Lit-Lit). The Lit-Lit committee, with headquarters in New York City, works within the division of foreign missions of the National Council of Churches.

Miss Makhiel, now field representative for Literacy House, has aided literacy literature campaigns in other Egyptian villages and also in the Sudan.

Halana was loaned to the United Nations to develop a plan for literacy work among Arab refugees in the Gaza strip in May, 1950. She went to work originally for one month and stayed for two years, working among the Arab refugees there and also in Jordan and Lebanon.

A UNESCO report credits her efforts with helping 30,000 refugees to read. They were given new hope and new insight on how to overcome their plight. In fact, Halana worked so hard that she exhausted herself and became seriously ill. She spent a year recovering in a hospital. Hospital officials recall the influx of mail, written on any scrap of paper the refugees could find. They sent their best wishes for the speedy recovery of their teacher.

Halana returned to her work with the literature committee of the American mission in 1953. Actually she had begun working for that committee back in 1936. At first her work was to supervise the starting and continuance of church and school libraries. By 1946 she was supervising 156.

She also began the first reading course for church members.

Then in 1947 she started doing field work in literacy-literature projects. It has continued, except for the work with Arab refugees and the hospitalization.

Halana, born in the village of Mansura, was in a large family, the daughter of a Christian land agent. He died young, so Halana and her younger sister, Sara, assumed responsibility for supporting their mother and educating their younger brothers and sisters.

HALANA began teaching even before she received her own degree from the mission girls' high school at Assuit. She taught at Mansura girls' school, then attended the College for Girls at Cairo, the capital of Egypt, and also the American University in Cairo.

In much of Egypt and also south of the Sahara, in Africa, women are second-class citizens. But when Halana walks up to a group of her people they say with friendliness, *"Saida"* (hello).

Moreover, they follow her leadership as they move out of poverty and disease.

As Christians they are making spiritual, mental, social and physical growth and are realizing the full meaning of being sons and daughters of God.

God's Man or Fool?

EDITORIAL NOTE: *The following item was taken from a recent edition of a daily metropolitan newspaper.*

DEAR ANN LANDERS: A year ago if anyone told me I'd be reading an agony column, much less writing in for advice, I'd never have believed it. But I need help and I think you can give it to me, so here goes.

"Our only son will soon be 17. He's brilliant in his studies and popular, too. I've built a successful contracting business from the ground up. I've worked hard to establish something my son could step into.

"A year ago the boy started to talk some nonsense about becoming a medical missionary. My wife and I thought he'd outgrow this foolishness and come down to earth. Last night he told us he's investigating premed courses with his advisor in high school.

"We're heartbroken to think of this fine, capable boy burying himself in some hole in India or Africa. This is O.K. for a poor kid whose family can't offer him much, but our son could have the world with a fence around it.

"He sees your column every day, Ann. Will you please tell him to have a little respect for his parents' feelings? Has he been reading too many novels or doesn't he have any brains?

DOWNHEARTED DAD."

THE ANSWER:

"If you had *his* brains, Dad, you could throw yours away. This boy is interested in a life of service and you have no right to discourage him.

"Perhaps the contracting business isn't his idea of 'the world with a fence around it.' It's a mistake to pressure a boy to step into his dad's shoes when he has strong preferences in another direction. Often Dad's shoes are too big—or too small.

"You and your wife should be bursting with pride. It's an unusual boy who'll pass up a ready-made featherbed and choose a life of service. Encourage him and let him know that wherever he goes to serve his fellow men, your blessings go with him."

Don Lauro Barretto, left, new pastor of the Villa Aurelia congregation near Asunción, Paraguay, stands beside the tent at the future building site with Nicholas Martinez, Disciples of Christ minister. Don Lauro is a layman.

Paraguayan Church Opens New Mission

Peru Street Congregation In Asunción Establishes Church in Villa Aurelia

Photos by
MARJORIE SPICE

AN important step forward was taken recently by Disciples of Christ in Paraguay. Services were held in Villa Aurelia, a suburb of Asunción, marking the opening of a new church.

The new congregation is a mission church established by the Peru Street Church in Asunción. Its new pastor is Don Lauro Barretto, a lay leader who became a Christian at Coronel Oviedo, Paraguay, where Disciples' Friendship House has been located since 1947.

At the services in Villa Aurelia, part of which were held in a tent marking the site of the future church building, Don Lauro formally accepted his call to the pastorate of the new congregation. Other ministers of Disciples of Christ in Paraguay, with missionaries of The United Christian Missionary Society, participated in the service.

During the time of this official opening of work in the suburb, evangelistic visitation was made in the community by national workers and missionaries.

The site for the new work was chosen some time ago. Some members of the Peru Street Church had been living in this area, and surveys had shown that there was a need for an evangelical church here and an opportunity for its growth. Money to help purchase a lot in the suburb was given in 1955 by members of the world tour of missions sponsored by the United Society. The Paraguayans had made the first ten payments on the property and the North Americans completed the purchase.

The Peru Street Church accepted the challenge of paying the salary of the pastor of the mission church and agreed to carry the project through to its completion—until a self-supporting congregation could be established. This has meant a sacrifice on the part of members of the Peru Street Church, but missionaries report that it has resulted in a greater spirit of stewardship and evangelism among the people.

A SUNDAY school was started at Villa Aurelia in July, 1956, under the leadership of Miss Elvira Cestari and the pastor and church school teachers of the Peru Street congregation.

On Sunday, November 25, 1956, a special service of thanksgiving was held at Villa Aurelia on the hilltop where the new church is to stand. Thirty-two adults and fifteen children participated in the program. The immediate cause for that celebration was the fencing of the property belonging to the church.

An issue of *River Plate Reflections* records these facts about that service of thanksgiving:

THE property had to be fenced in before any improvements could be made, and the Peru Street Church had bought fence posts and wire for the job. During the week before, the members of the Christian Men's Fellowship worked in shifts to plant the posts and string the wire. One morning they went out at four A.M. Several nights they saw the sun set before darkness called a halt to the work.

"On Sunday, while the children sang 'Jesus Loves Me' in Guarani, the men tightened the last corner braces of the fence and stretched the last wires; then they all gathered to give thanks for the work done."

In the photo at right, Victorio Aviero, Disciples' minister, speaks at the service at Villa Aurelia in which Don Lauro Barretto was installed as lay preacher. A number of members from the Peru Street Church in Asunción attended the services, as well as several inquirers who live in this growing suburban area.

Classroom and Campus

edited by H. L. Smith

ATLANTIC CHRISTIAN COLLEGE
WILSON, NORTH CAROLINA

A SPECIAL showing of art from the New Mexico Museum in Santa Fe was on display in the art gallery through June 5. The paintings in the exhibition were by artists of the Southwestern and Plains Indian tribes of the United States and were examples of the modern school of American Indian painting.

By student election David Blackwood will be president of the student body for the coming year. Peggy Mitchell will edit the college yearbook, *The Pine Knot.* The college newspaper, *The Collegiate,* will have co-editors, Joanne Rivenbark and one other yet to be elected. Dr. Mildred Hartsock was named by the students as their faculty representative on the student government executive board.

BETHANY COLLEGE
BETHANY, WEST VIRGINIA

Robert Allen Sandercox, a graduate of Bethany in 1954 and of Yale University in 1957, has been named assistant provost and director of alumni relations. In this capacity Mr. Sandercox will work in high school recruitment and will visit churches and contact alumni in behalf of the college. He comes from the Park Avenue Christian Church of New York City where he served as associate minister in charge of the young adult ministry program and as minister of administration.

The college has signed an $11,000 contract with the Office of Naval Research that will allow Dr. Wilbert S. Ray, chairman of the Department of Psychology, to do independent, two-year research at the college on a theory of problem solving.

Dr. Earl D. McKenzie, chairman of the Modern Language Department, has been elected vice-president of the West Virginia Branch of the Modern Language Association.

Part of the Jeanie Caldwell Dougherty collection of paintings, discovered in a Wheeling attic in 1944, was presented to the college during the annual Fine Arts Festival. The pictures are part of a collection of 200 found mildewy and soiled but salvaged and cleaned by George J. Kossuth of Wheeling. The works were executed by Jeanie Caldwell Dougherty as she traveled throughout the world painting all classes of people and areas of life. The collection is being given by William G. Caldwell, nephew of the painter. Paintings not presented to Bethany have been given to Oglebay Park.

CHAPMAN COLLEGE
ORANGE, CALIFORNIA

Dr. Myron C. Cole, minister of Central Christian Church, Indianapolis, was the commencement speaker on June 15. Dr. and Mrs. Cole's son Clifford was one of this year's graduating seniors.

Dr. Dallas Gladson, graduate of 1934 and minister of First Christian Church of Oakland, was the baccalaureate speaker.

Religious Emphasis Week was held under the auspices of the Student Christian Association. Glenn Riddell, minister of First Church, Chico, Calif., was speaker and resource leader. The theme for the week was "Lest We Miss Thy Kingdom's Goal."

J. Barbee Robertson, church representative in the Department of Development, has been named assistant to the president. Mr. Robertson will assist Dr. Davis in development of business and industrial support. Willis M. Whitaker will continue as director of church relations and will again represent Chapman College in the Christian churches of California, Arizona and Nevada.

The college has established an endowment fund to be known as "The Royal J. Dye and Eva N. Dye Chair of Religion and Missions." Among the earliest Disciples' missionaries to Africa, the Dyes have contributed much to every phase of missionary and church life. Dr. Dye became a member of the administrative staff of Chapman in May, 1941, and served as field representative and as a member of the faculty until his official retirement in 1946.

In announcing the launching of the Dye Chair of Religion, President John L. Davis revealed that there already is $3,000 in the fund. It is expected that within two or three years the fund will increase to $100,000. This will be a permanent endowment fund with only the interest being used to provide for the Dye Chair at the College.

CHRISTIAN COLLEGE
COLUMBIA, MISSOURI

William C. Bedford has been appointed dean of faculty for the college. Mr. Bedford has been serving as acting dean since Sept., 1956, when the position was vacated by Dr. Thomas T. Blewett. He has taught organ and music history and literature at the college since 1938. A graduate of Syracuse University, he holds a Master's degree from the University of Missouri and is a candidate there for the Ph.D. degree. He has been organist for First Christian Church, Columbia, since 1937.

Mr. Bedford is a member of Phi Mu Alpha, honorary music fraternity, and the central Missouri chapter of the American Guild of Organists.

Dean and Mrs. Bedford and their two children, Larry, 11, and Susan, 6, live at 910 Worley, Columbia.

CULVER-STOCKTON COLLEGE
CANTON, MISSOURI

John A. Sperry, Jr., will be librarian and assistant professor of history for the coming fall term. He holds the M.A. degree in history from the University of Michigan and the M.A. in library science from Kent State University. A major portion of his work toward the Ph.D. has been completed at the University of Florida.

George D. Dobson of Canton, O., will be acting instructor in mathematics. He will teach surveying, engineering, drawing, and descriptive geometry. Mr. Dobson received a B.S. degree in civil engineering from Cornell College in 1903, and a civil engineering degree from the same school in 1905. He received his latter degree on the design and construction of a concrete arch bridge over the Des Moines River at Des Moines, Iowa.

Mrs. Altha Coleman of St. Louis has been named dean of women for the fall term. She will succeed Miss Olga Bays who will become registrar. Mrs. Coleman will also hold the title of director of religious life and will be associate professor of religious education. Mrs. Coleman is a graduate of

Recognition Given at Atlantic Christian

Ministerial students of Atlantic Christian College, Wilson, N.C., were guests at a dinner at Wilson's First Christian Church in observance of the Year of the Ministry. Special guests on this occasion were six men and women who have gone out from the Wilson church into various fields of the ministry. These were C. Manley Morton, Griffith A. Hamlin, William C. White, Roy Barham, Mrs. Vivian Birnbaum and Mrs. Glyn Sharp.

Missouri University with a B.S. degree and earned her Master's degree at Northwestern University.

Dr. Russell Grow, former president of McKendree College, will become professor of education and psychology and director of teacher education. He holds the Ph.D. degree from the University of Nebraska.

Culver-Stockton's 101st Commencement was the occasion of the granting of three honorary degrees. A. Dale Fiers, president of The United Christian Missionary Society and commencement speaker, was so honored. Robert A. Thomas, who brought the baccalaureate message, is minister of First Christian Church at St. Joseph, Mo. He was also granted a degree. A. C. Ragsdale, professor and chairman of the Dairy Husbandry Department at the University of Missouri since 1919, received the honorary Doctor of Science degree.

Brite College Students to Be Missionaries

Barbara and David McGough, students in Texas Christian University's Brite College of the Bible, were ordained in May at First Christian Church in Richland Springs. They are to start intensive training for missionary work in South America. The three daughters are Sheri (center), Kathy (seated left) and Mickie Jo (in father's arms), one year old. David had planned to be an engineer and then decided to become a minister and to go to the mission field.

The College of the Bible
Lexington, Kentucky

Degrees were presented to forty students at the May 31 Commencement. Thirty-seven received B.D. degrees, two received the first Master of Theology degrees to be awarded by the college, and one was granted the Master of Religious Education degree.

Virgil A. Sly, executive chairman of the division of world mission of The United Christian Missionary Society, delivered the principal commencement address. His son, Morgan R. Sly, received a B.D. degree.

Applicants for enrollment for next year are running sixty per cent higher than a year ago. In a recent report to the churches, President R. B. Montgomery pointed out that approximately thirty per cent of the applicants must be turned away "unless we can add teachers to our faculty." He pointed out that in view of the brotherhood's critical shortage of ministers, to say "no" to some of these young people will be costly to the Kingdom.

Drake University
Des Moines, Iowa

A bequest of $10,000 from the estate of Mrs. Edith O. Steele of Centerville has been received by Drake. The bequest was added to the endowment fund of the Divinity School.

Copies of the history, *Drake University Through Seventy-Five Years,* are on sale in the office of Public Relations and Development and the Alumni Office on the campus. The book, written by Charles J. Ritchey, former head of Drake's Department of History, is a colorful study of the growth and development of the university.

A new forty-minute recording by the Des Moines Symphony conducted by Frank Noyes, head of the violin department, is now on sale. Numbers recorded are "Elegy" by Howard Hansen and "Irmelin Prelude" by Delius.

Jarvis Christian College
Hawkins, Texas

Dr. M. E. Sadler, president of Texas Christian University, delivered the commencement address on May 27, and President Cleo W. Blackburn conducted the baccalaureate and ordination services. Other events of the two-day program were open house, the president's reception, and the annual concert given by the College Choir under the direction of Mark A. G. Francis, head of the Department of Music.

More than 300 rural school children from eight counties participated in the annual May Day exercises for rural school children under the sponsorship of the Agricultural Extension Service. The college provided buildings, athletic fields, dining services, and some advisory personnel for these 4-H Clubs and their leaders.

The college held its annual Fine Arts Festival under the direction of R. E. Jones and Mark A. G. Francis. An art discussion and exhibit in the art studio were followed by a three-choir concert featuring choirs from Texas College, Butler College and Jarvis Christian College. The Wiley College Players presented two one-act plays and Dr. A. Eugene Allsworth of the Southern Methodist University faculty gave an organ recital. Arnold and Coby Juda presented a joint piano-ballet recital. Mr. Juda is professor of piano at Bishop College and Mrs. Juda conducts a school of the dance in Longview. The final feature of the festival was a studio presentation of Giuseppe Verdi's "Aida" by the music department.

Jarvis Christian College celebrated its forty-fifth anniversary this spring. The Founder's Day banquet was held in the new dining hall. Dr. Cleo W. Blackburn was the principal speaker.

Northwest Christian College
Eugene, Oregon

The total amount received by the college from the estate of Mr. and Mrs. Grant Bond of Walla Walla, Wash., was $293,265.17. Memorial gifts in honor of Delilah A. Smith, mother of Wallace A. Smith who is minister at Creston, Wash., have been received by the college to assist in training Christian ministers.

Earl Gibbs, senior from Dallas, Ore., won the Northwest Christian College Day Sermon Contest this spring. The sermon chosen for first place each year is the one presented by the various representatives to the churches when students bring the N.C.C. Day message.

Student Ronald Coulter, a talented ventriloquist, and his dummy "Sid Star" have assisted very effectively in church vocations conferences and youth meetings of various kinds throughout the Northwest.

With the new library a reality, other projected building needs include the completion of the dormitory for women, a gymnasium, a chapel and a dormitory for men.

Phillips University
Enid, Oklahoma

General Maxwell D. Taylor, Chief of Staff of the United States Army, was Commencement Day speaker on May 29. The university conferred on him an honorary Doctor of Laws degree. Other honorary degrees were granted to Wilfred P. Harmon, executive director of the Greater Miami Council of Churches, and to William T. Pearcy, executive secretary of the Board of Church Extension of Disciples of Christ, Indianapolis.

Baccalaureate speaker was Dr. Dougald K. McColl, minister of Hillside Christian Church, Wichita, Kans.

Professor Lloyd A. Taylor, faculty member of Manhattan Bible College, has accepted the position as head of the Department of Sociology. Ton DeVos, a native of Holland and a 1950 graduate of Phillips, comes as assistant professor of government, replacing Dr. Arrell M. Gibson who has gone to the University of Oklahoma faculty. Mrs. DeVos was the former Vaughn Books, a 1951 graduate of Phillips University.

School of Religion
Butler University
Indianapolis, Indiana

Mrs. Ruth Krehbiel Jacobs from Santa Barbara, Calif., president and founder of the Chorister's Guild, an organization of children's choir directors, will be visiting professor for a Children's Choir Institute from July 2 to 19. Mrs. Jacobs will teach two courses, Music for Children's Choirs and Techniques for Children's Choirs; and Dr. James Carley, head of the Sacred Music Department of the School of Religion, will teach a course in the History of Church Music. A Choir Festival is being planned

(*Continued on page* 41)

Worshipers stand outside the beautiful new Dye Memorial Church in Bolenge, Belgian Congo, following the special Easter Sunday service. The church is named for Royal J. Dye, pioneer missionary in Belgian Congo.

—Photo by Charles C. Mills

New Church for Bolenge

By RUTH PETERSON*

ON Easter Sunday we worshiped for the first time in the beautiful new Dye Memorial Church in Bolenge, Belgian Congo. This church is the tangible result of the efforts, sacrifices and prayers of Disciples of Christ at "home," and those who were there that day wished that it might have been possible to share some of the joy of the occasion with those who were many miles away.

The first service was in *Lingala* and began at 8 A.M. It lasted more than two hours, but what a blessing those hours were! Our new church was designed on paper to seat 600 persons, but in Congo it will seat more nearly 1,000. It is never too crowded to prevent the people from moving over to make room for one more.

If you have ever heard a thousand Africans lift their voices in song, you will know that it sounds more like two thousand persons' singing. What these dear people lack in training or ability they gladly make up in fervor and volume. Never have I been more thrilled than I was on Easter morning as their voices rang out in the beautiful new building, "Christ the Lord Is Risen Today." One could feel the power of their faith, and it was very moving.

I found myself realizing more vividly than ever before, "These people really know that Christ the Lord is risen." What a challenge it is to leaders and missionaries to take this faith and help them to channel it into God's will for their lives and so help to bring about his will throughout this great continent of Africa.

These people have implicit faith; they have always believed in the supernatural. They are not handicapped by the intellectual and the scientific pursuits many of us have experienced. It presents Disciples with the opportunity to give these people, and especially the students, a firm foundation upon which to build their faith, as more and more of them are led further along the pathway of worldly enlightment. As we seek to bring to the fore the fallacy of their superstitions and supernatural pagan beliefs, we must replace these erroneous ideas with a firm faith in the true God who will never forsake them.

I wish everyone could have heard the message which was given at the first service by one of the African teachers from the Congo Christian Institute. I must admit that some of us missionaries were a bit disappointed that these people were determined to dedicate their new church on Easter, that day of days. We feared that Easter might take second place in their thinking, singing, teaching and praying, and yield to the pride and joy which they felt for their new church.

How groundless were all our fears! Miss Cynthia Pearl Maus, noted Disciples' author who had visited Congo, gave a huge ebony cross inlaid with ivory to be placed in the front of the church. The dedication of that cross was part of the service on Easter morning, and it was very meaningful. Can you think of a better time to dedicate the cross than at this poignant commemoration of Christ's death upon that cross and his resurrection?

THE message was based upon the text from Mark 16 which relates the story of the three women who went so earnestly to the tomb seeking Jesus on the first day of the week. Our African teacher said, "No one told these women to go to the tomb; no one sent them to seek Jesus. They went because of the love in their hearts for him. They wanted to serve him, although they were not women of high or important places. But they were filled with the spirit of Christ. As they went to the tomb, they asked themselves, 'How will we roll away the stone from the tomb?' They knew that the stone was there; they realized that it was too great for them to roll away. Nevertheless, they proceeded on their way trusting God to help them, and of course he did. After the women arrived and found that the stone was rolled away, they discovered the glorious news that Christ was risen. He was not there. . . . Then they turned to obey the angel who commanded them saying, 'Go and tell the others that he is not here! He is risen.' "

Our African speaker then applied these three points to our own lives. We should not either have to be asked or urged to seek Jesus so that we might serve him. We do not need someone to send us. If we love him we will seek him ourselves and try to discover ways in which we can serve him.

ALTHOUGH we know that there are always stumbling blocks in our way, that the stone is too great for us to roll away, we should not hesitate. We should continue in faith as did the three women, trusting God to move the obstacles from our pathway.

Then we must also accept the command to go and tell others. Our speaker pointed out that if these three women in the Bible story had failed to obey that command, we would not have the gospel in Congo today.

He went on to say that because some people in America had heard the message which these women carried, "Christ the Lord is risen," they too sought to tell others this good news.

He said, "I cannot even imagine the love which the people in America have for their Lord that they would give without counting the cost, thus making it possible for this great church, the symbol of the resurrection of Christ, to stand here in Bolenge. It is a witness to all who pass that Christ the Lord is risen."

He continued, "Because these people love Christ and sought him that they might serve him, trusting God to roll away the stones which would hinder them, they gave of themselves that the people in Africa might also know this joyous message.

AS the people in America have erected this great church, the symbol which says to all who pass, 'Christ the Lord is not here; he is risen,' we too must give of ourselves and our money without measure, that we might erect other churches and chapels which silently speak out to the glory of God."

Our speaker challenged all of us; he made us ready and eager to begin with the first village we find without a church or a chapel. He made us feel constrained by the love of Christ to erect the silent symbol of the church with the empty cross, which speaks so loudly to all who pass. But even more, we feel constrained to build the living symbol of the resurrected Lord through the lives of the people along that village path in Congo.

As long as we have Christian leaders among our Africans like the one who spoke to us on this past Easter Sunday, the good news will not be lost. He is truly proclaiming the Word through his teaching. But even more important, one of the students whom he has taught told me that they listened to his teachings because, as he said, "He lives as he teaches." His life proclaims the power of the resurrection.

*Miss Peterson is a missionary in Belgian Congo with The United Christian Missionary Society.

Women and WORLD HIGHWAYS

Christian Women's Fellowship—Welcome!

By SPENCER P. AUSTIN*

As the newly elected executive secretary of Unified Promotion, I welcome this opportunity to extend greetings to the Christian Women's Fellowship as you enter a new working relationship with Unified Promotion. July 1, 1957, the giving of Christian Women's Fellowship will no longer count as specified giving for The United Christian Missionary Society, but will apply on the budgets of requests of all the agencies participating in Unified Promotion. This marks a new milestone in the colorful and creative history of organized missionary endeavor by the women of our churches.

As this is written in early May the goal for the new year for C.W.F. (1957-58) has not been announced. I do know from contacts with C.W.F. secretaries in state Unified Promotion committee meetings that your goal this year exceeds anything the women of our brotherhood have ever undertaken. All I can say is, "May God bless you and help you be the women you purpose to be in his service next year."

Women Have Broad Interests

The missionary concern of the women of our churches has always been broad and comprehensive. When Mrs. Caroline Neville Pearre presented a constitution for the Christian Woman's Board of Missions in 1874, she stated the object of the organization as follows: "Its object shall be to cultivate a missionary spirit, to encourage missionary effort in our churches, to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes."

The word "missionary" was interpreted in broad terms. By 1920 when the Christian Woman's Board of Missions made its final report as one of the constituent agencies coming into The United Christian Missionary Society, the women were sponsoring missions in eight foreign countries and twenty-eight states in America. The foreign work supported some 126 missionaries and 759 nationals. This was imposing, indeed. But even more impressive was the broad, pioneering work at home.

Home mission ministers were supported in twenty-eight states among White, Negro, Oriental and Mexican churches. Twenty-six schools of various sorts were sponsored in the homeland, including four Bible chairs on university campuses, several Negro high schools and colleges, and similar work in the isolated, mountain regions of Kentucky and Tennessee.

Why Giving Was Specified

Obviously, women's missionary societies have always been interested in comprehensive approaches to the total work of Christ. Why, then, did not the women bring their offerings into Unified Promotion on an unspecified basis from the beginning?

The answer is probably the same as that with regard to why they insisted on a fifty-fifty representation with men on the board and in the management of The United Christian Missionary Society in 1920. It was done to insure the continuation of the work which had been established at tremendous sacrifice of means and often in the face of opposition of others.

When Unified Promotion came into existence in 1935 during the depths of the depression, the women's missionary organizations were conscious of the tremendous cuts which had been necessary in work that they had helped start at home and abroad. They felt that some assurances must be made that further cuts would not occur. Hence, they asked that their giving be specified for the work of The United Christian Missionary Society. Their giving was charged against the percentage of the United Society, but it guaranteed that the United Society would not get less than the giving of the women's missionary groups. This did two things. It helped underwrite the budget of the United Society and it also released other funds for the total work of Unified Promotion. It provided a floor to the support of home and foreign missions and raised the ceiling for all of Unified Promotion.

Why Change Now?

During the past ten years several things have developed which make the new relationship of C.W.F. and Unified Promotion a logical next step. First was the establishment in 1950 of the Commission on Brotherhood Finance as a means of reviewing all missionary and educational needs for the agencies in Unified Promotion. This guarantees to each agency a sympathetic hearing and an assessment of its needs in the light of all other needs supported through Unified Promotion. It also allows a flexibility not possible previously. This effort at objectivity and fairness, although not perfectly achieved, commends itself to the brotherhood for support.

Second, the growing sense of responsibility of churches throughout the brotherhood for the total outreach of the Great Commission has ushered in a new day of missionary support. When all the reports of the churches are in for the missionary year just closing, they will indicate the largest contributions for missions, Christian education and benevolence ever achieved in a single year by Disciples of Christ. Regular giving to the causes in Unified Promotion has more than doubled since 1949-50.

Third, the development of Christian Women's Fellowship as a means of enlisting all the women of the church in Christian living and Christian service has broadened the base of concern and participation of women's groups. Their study materials include information about all the agencies in Unified Promotion, and it is only natural that they should want their offerings to support all its causes. Their vote to make their offerings unspecified is a vote of confidence in the Commission on Brotherhood Finance and a word of encouragement to all agencies in Unified Promotion.

Theme for the New Year

The theme for the new missionary year is characteristic of the historic interests of the women of Disciples of Christ. "Our church an outreaching church, informed, concerned, committed," could well have been the motto of the Christian Woman's Board of Missions in 1874, or the slogan of the missionary organizations of the United Society, or the stated purpose of Christian Women's Fellowship. Information will provide a basis for intelligent support; concern will discover creative means of enlisting the womanhood of the church; commitment to a definite goal and procedure will ensure substantial and significant action.

Another Day of Transition

In 1920 at the close of World War I when Mrs. Josephine Stearns brought her final report as the Christian Woman's Board of Missions was being merged into the United Society, she saw the move as one which challenged women to greater devotion to Christ, increased sacrifice, and renewed missionary zeal. Her words are appropriate to C.W.F. today:

"Throughout the world today destructive forces are unleashed imperilling the welfare of human society. Nations, swept from their moorings, are chaotic; wars continue. Statesmanship surrenders to partisan policies. Governments are unsteady. Greed and injustice are driving blind masses to desperation, while industrial conflicts are striking at the very foundations of the social order. Material prosperity, business efficiency, education, legislation, all the phases and forces of modern civilization are inadequate to meet the issues confronting human society. Above the turmoil and chaos of the nations is rising in ever clearer and more authoritative voice the divine dictum, 'Other foundation can no man lay than that which is laid, even Jesus the Christ.' The church is called to the Kingdom for such a time as this. The whole issue of the future rests upon the question of sacrificial faith and service by the people of God. Are we prepared for the acid test? . . .

"Doubtless by divine impulsion in these days of confusion and appalling need we find ourselves steadfastly set for the attainment of these necessary goals. The Master is saying to us with utmost dependence upon our devotion and loyalty, 'Behold I have set before you an open door, and no man can shut it.' We must kindle the missionary fires in every church, we must enlist for this blessed work of Kingdom extension every woman and young woman whose heart can respond to the call of Christ."[1]

*On July 1 Dr. Austin became the executive secretary of Unified Promotion, succeeding Dr. C. O. Hawley.

[1]Annual Report of Constituent Boards of The United Christian Missionary Society, p. 339.

Echoes— *from Everywhere*

Work in Orissa Continues to Grow

ONE Sunday I went to a village to be present for some baptisms. Work had been carried on for years in this village but for some reason we did not have any response. However, just a short time previously a woman in this village who had been rather warm to the gospel message had a dream one night. In the dream she saw a vision of an idol fall to the floor. She asked the meaning of this and a voice said, "I am the One you are seeking."

The next morning she concluded that the one who spoke to her in the dream and the one who cast down the idol was Jesus. So she decided to become a Christian. Along with her this Sunday morning came her husband, another couple, and a single man—five persons. This is a matter of great rejoicing, and we hope it will be the beginning of more of the village becoming Christian in the near future.

The work here in Orissa continues to show great promise. At present most of our work is touring in the district, among both old and new Christians. I usually travel with the circle pastor and stay out for about ten days at a stretch. We travel in a jeep over almost impossible roads, reaching areas cut off during the rainy part of the year. The best touring months are from October to May. July, August and September, the rainy months, are usually spent in some center giving a refresher course to the pastors and workers.

—KEITH and VIRGINIA HALL

Balangir, Orissa, India

Baptist Speaks Frankly To Disciples of Christ

I am not a minister of Disciples of Christ, but in the past several years I have visited a number of smaller Disciples' churches and have had close contact with Disciples' ministers and pastors. As a Baptist I am bold to raise one problem in church administration which has arisen out of these contacts.

In several churches the church board (general board) seems to have been given final authority. It makes important decisions without referring to the church or congregation. I would guess that half of the young ministers whose opinion I have sought would say that the church board has final authority.

When I read a constitution such as one suggested by The United Christian Missionary Society, I find that it clearly recommends church approval of important matters such as calling a minister, approving the annual budget, electing officers, and determining policy. Practice in the churches may be quite contrary to brotherhood advice.

A good deal has been said about certain theological differences between Disciples and Baptists. From my observation of the past several years I would say that in our locality the difference in the extent authority is given the church board is a more evident difference and perhaps a more significant one.

None of the differences I have noticed is great enough to prevent the two bodies from uniting, but if we ever do unite I am sure some Baptists would use persuasive powers to influence local churches to exercise more sovereignty.

—MARK RICH

Bible College of Missouri

Congolese Establish Evangelistic Committee

The first of the year I called together my two traveling evangelists, the station pastor, his clerk, and a station teacher who has the civil merit award from the government for advancement and service to his people; and we formed an evangelistic committee.

At first the group wasn't much interested and thought that all would be settled in a couple of days. However, the more we talked the more their eyes were opened to the immensity of the task before them and the more interested they became. They met for twelve days then and have had further short meetings as needed.

During this meeting they discussed all phases of the church life from baptism to catechists' (lay teachers - preachers') gardens. From these discussions they wrote out a document of the policies and work plans for the church life in our Monieka area for the coming year. Many of these policies have been in effect for years, but this is the first time on our station that we have had them written down.

Since that meeting, when a problem arises the group discusses it and decides what to do instead of relying on the missionary to give orders and to carry all the responsibility. This is a big step in training the Congolese to take over the responsibility and leadership of their own church instead of having something superimposed on them by the missionaries.

—A. C. CUPPY

Monieka, Belgian Congo

Belgian Catholic Seeks Instruction from Congolese

Although I had had previous conversations with Mr. ....., a Belgian white man, I was rather surprised and puzzled when he started questioning me about what I believed and about what Protestantism is. Then he asked me about our training classes for those who want to become Christian and further surprised me when he asked if he might attend these classes —a Belgian attending classes with the Congolese!

His wife, a more devout Catholic than her husband had been, was at first strongly opposed to this step taken by her husband. But later she said, "I didn't want my husband to become a Protestant, but if this great change in him is due to his becoming a Protestant Christian, I want to become one too."

—EKOFO JOSEPH, PASTOR

Boende, Belgian Congo

Disciples' Youth Discuss Social Issues

STUDENTS and older youth of churches of Disciples of Christ in southern California discussed vital social questions confronting Christians as they met in two recent conferences at Loch Leven grounds near Redlands.

A total of 143 young people and counselors met on two week ends to consider the theme, "Conscience and Compromise." The theme was taken from the book of that title which was written by Edward Leroy Long. The book also was used in part as background study for the meetings.

Kirby Page, Disciples' lecturer, minister and author, was the keynote speaker for the two week ends. Dennis Savage of Santa Ana was the director of the conferences.

The young people considered two problems—the Christian position amidst social tensions of the time, and the responsible Christian position in relation to war and military service. According to leaders, the conferences were stimulating to youth.

Many were surprised that Disciples showed so much concern with social issues. As one young college student put it, "I thought only the Quakers and Mennonites were concerned about what the church thought on war and peace."

A third meeting is set for September.

At the Loch Leven conference were, left to right, Bob Reid, Student-Older Youth Fellowship president; Sharon Shryock, secretary; Jerry Eggleston, S-O.Y.F. retiring president; and Ralph McConnell, Loch Leven manager.

—Photo by Dean Canady

Missionary Worship Service

Theme: *We Are the Family of God*

AUGUST

Brotherhood of Toil

CALL TO WORSHIP

Let us remember that to realize the abundant life we must join our Lord in understanding the necessity for struggle and effort.

HYMN: "My Master Was a Worker." *(Christian Worship: A Hymnal,* 500)

LEADER: Let us imagine that our Christian Women's Fellowship group is a cross-section of the family of God gathered in a circle of love around a great campfire. We have finished a day of work and responsibilities, and as in all good families, in this time of quietness together we are sharing experiences which have come out of our work-day world.

STORY-TELLER NO. 1: I am the wife of a tenant farmer in Texas. Most of our neighbors are able to hire day laborers to hoe cotton and to help at harvest time. However, because of our poverty my six children and I are the only help my husband has in taking care of our forty acres of rented land.

We finished hoeing the grass out of the last acre of cotton today, and now it awaits the blessing of hot sunshine from above. The welfare of our family depends on the fruits of these fields in which we labor.

STORY-TELLER NO. 2: My husband is the owner of a transport company in Ohio. Many of our trucks are used to haul cotton and cotton products between the southern states and the New England mills.

Today my husband was disturbed by a report showing a decided increase in the number of farm laborers who are leaving the cotton producing states for better job opportunities and cultural development in other states. If the farmers cannot afford the machines with which to cultivate and harvest their crops, and if they lose their day laborers, the time will come when the fields can't produce, and then my husband's trucks won't be needed. We will lose an important source of income.

STORY-TELLER NO. 3: I am an average housewife. I try to stay within the family budget, but the rapid increase in the cost of living makes it almost impossible. For example, the prices on clothes and other cloth goods are forecast for an increase next year because of an expected cotton shortage and an increase in cotton shipments abroad. My husband and I are thinking seriously of ways and means by which we might supplement our income in order to meet the rising costs of living.

STORY-TELLER NO. 4: I am a United States congresswoman from an important farm area in America. If labor problems and other factors limit the production of cotton this year, we will be unable adequately to fulfill promises of cotton shipments to a politically strategic foreign country. Their economy may be seriously imperiled. So may our postion in world affairs.

LEADER: Certainly such testimonies from the campfire circle of the family of God make us see more clearly how all kinds of people are bound together in the brotherhood of toil. The tenant farmer, the trucker, the housewife, and the government official are links in a chain. What affects the day laborer also affects the man who hires him, and the woman who uses the product of his labor.

Remember how Jesus found new strength while stooping to wash the feet of his disciples. Jesus understood physical labor. He knew how to use tools himself. He knew how to appeal to workmen. He understood the needs of the worker, just as he recognized man's need to be a worker. He recognized, too, man's need to rest from toil.

Recall the words of the Master: "Come unto me, all who labor and are heavy-laden, and I will give you rest." The bond of toil makes us brothers.

HYMN: "Dear Lord and Father of Mankind." *(Christian Worship: A Hymnal,* 411, verse 4)

OFFERTORY PRAYER

OFFERING

HYMN: "O Master Let Me Walk with Thee." *(Christian Worship: A Hymnal,* 307)

MISSIONARY BENEDICTION

—WILLIAM K. AND REUBENA M. FOX

SEPTEMBER

Brotherhood of Prayer

CALL TO WORSHIP

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
"We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak! We rise, how full of power!"

—*Richard Chenevix Trench* (1807-1886)

HYMN: "Have Thine Own Way, Lord" *(Christian Worship: A Hymnal,* 324)

PERIOD OF PRAYER: *Open the period of prayer by reading Matthew 6:9. Follow the Scripture reading with a statement inviting the group to join in the "brotherhood of prayer." Close the period of silence by leading the group in the Lord's Prayer.*

LEADER: From the beginning of time, people have sought God. They seek him in many different ways. The figure of a man kneeling in prayer brings a refreshing feeling of hope to the heart.

Consider the sight of a Mexican devotee of Catholicism crawling on his knees for over a mile to bow before his patron saint.

Think of the dictator of Communist China walking into a temple with shoes in hand to approach the Buddha in prayer.

Picture a Hindu worshiper as he rings a bell to make sure his prayers will be heard.

The Japanese who worships at a Shinto shrine strikes his hands together for the same reason.

Follow the president of the United States down the steps which lead to the entrance of his favorite church where he has just experienced a session of worship.

After thinking deeply on such matters, we will come to realize more clearly than before why the Master urged us to pray: "Our Father who art in heaven, hallowed be thy name."

How wonderful to know, as the Christian knows, that God's ears are always attuned to hear man's prayers—that there is no need to approach him crawling on our knees, or with shoes in hand; no need to ring a bell or make some noise to waken him. Our Father is always ready to listen to us, his children.

Envisioning men kneeling in prayer throughout the world, we grow into a new realization of the family of God and the reality of a brotherhood of prayer.

Such a revelation of the Fatherhood of God cuts across differences of background. For he listens just as readily to the supplicant in Congo, in India, in Japan, or anywhere else in his world, as to us in America. A brotherhood of cultures and races is most profoundly realized through prayer.

HYMN: "O Gracious Father of Mankind" [*(Christian Worship: A Hymnal,* No. 338) first two verses]

Jesus and Prayer: The Master had been preaching, teaching and helping people all day. He was tired. Like many of us when we have finished a full day of domestic activity and participation in church and civic concerns, he was drained of his energies and was in need of spiritual refreshment.

In an effort to find the inner renewal and strength that can come through solitude and communion with God, he left his disciples on the lower level of the mountain and moved up a little further into the cool of the evening and the quiet of nature and the presence of God.

Here he received new strength for the day.

HYMN: "Take Time to Be Holy [*(Christian Worship: A Hymnal,* No. 346) second verse]

OFFERTORY PRAYER

OFFERING

HYMN: "Take Time to Be Holy" [*(Christian Worship: A Hymnal,* No. 346) third and fourth verses]

MISSIONARY BENEDICTION

—WILLIAM K. AND REUBENA M. FOX

WORLD CALL

For Adult Mission Study

AUGUST and SEPTEMBER

Some Do's and Don't's for Study Directors

1. Try not to be afraid of this study theme. Remember that your group is a fellowship of Christian women. Remember that we are seeking the Christian pattern among the conflicting attitudes within our nation.
2. Keep the study in perspective, with the emphasis on Christ and his church.
3. Apply the study to your local situation. What is the minority group in your own community?
4. Remember that every person has a right to decide for herself what she believes. Be tolerant of intolerance.
5. Don't doubt the sincerity of fears. You have some honest fears yourself.
6. Avoid generalizations. Identify the "they's" you talk about.
7. Use a positive approach.
8. Try a little humor now and then.

Worship Services

The worship services for August, "Brotherhood of Toil," and for September, "Brotherhood of Prayer," are on another page in this magazine. They were written by Mr. and Mrs. William K. Fox of St. Louis, Missouri.

AUGUST: "The Bible Speaks"

"When we face a controversial issue as Christians, it is wise to begin with a biblical and theological base. What would Jesus have us do in this situation? We may have to admit that *we* cannot do what is required, but we should be honest enough to seek a *Christian* answer."

This paragraph is from an article written by Mrs. James D. Wyker. For the entire article, "Mossie Wyker—Reporting," see page two of the *Social Action News-Letter* for May, 1957.

Program Two, "The Bible Speaks," gives us an opportunity to begin with the biblical and theological base. In preparation for the meeting of your study group, be sure to read Benjamin Mays' little book, *Seeking to be Christian in Race Relations.*[1]

The chapter on "Christianity and the Race Problem" in Georgia Harkness' new book, *Christian Ethics,*[1] is one of the best brief statements to be found. You will want to read it carefully.

SEPTEMBER: "The Church Speaks"

In connection with program Five, "The Church Speaks," it should be interesting to learn how churches of Disciples of Christ observed Race Relations Sunday this year.

Probably most churches made a special point of recognizing this day by centering the morning worship on the subject.

[1] Order from Christian Board of Publication, St. Louis 3, Mo.

Many churches used the bulletin prepared for Race Relations Sunday this year. The cover is reproduced here.

Tullahoma, Tennessee—

A special display of appropriate literature was arranged on the bulletin board. The sermon sought to show the universal love of Christ, and how personal prejudice violates this love. The sermons which preceded had led up to Race Relations Sunday, and the series which followed emphasized "our Lord's loving reverence for the personality of every human being."

The minister of this church writes, "I do not feel that hitting this thing 'once a year' will do much good unless it is preceded and followed by the continued presentation of eternal principles regarding the worth of mankind regardless of all accidental features."

Many churches made a special point of inviting members of other racial groups to participate in the service by reading the Scripture or by offering prayer. Some churches invited a minister of another race to bring the morning message.

Frankfort, Indiana—

The church invited a Negro minister to preach for the morning service on Race Relations Sunday. The host minister invited the speaker to bring his family, come on Saturday, and be the guests of the parsonage.

Theme

Christ, the Church, and Race

Falls Church, Virginia—

A Negro minister was invited to occupy this pulpit on Race Relations Sunday. When the guest speaker arrived in town he was met by the minister and taken to the parsonage. Later they went for a ride "to let the speaker see the community, and to let the community see him." Some of the officers of the church were also guests at the parsonage for dinner that evening.

On Sunday morning the speaker was introduced in the classes of the church school. When he retired to the pastor's study, some of the young men of the church sought him out. Following the morning service, the congregation shook hands with the minister and the guest at the door.

Sunday dinner was a family affair at the parsonage, with the speaker of the morning as the only guest.

That night he was one of eighteen entertained by one of the young couples of the church. The other guests were also couples from the church, young people interested in finding solutions to the interracial problems and tensions which are rife in the world today.

This observance of Race Relations Sunday was a happy experience for the guest minister. For the host minister it was a witness to his convictions, an expression of his Christian faith. For the church it was a living example of true Christian fellowship, with prayer an integral part of the whole experience.

Rome, Georgia—

The Ministerial Alliance of Rome, Georgia, the only alliance in the state which is interracial, discussed the possibility of white and Negro ministers of the city exchanging pulpits on this Sunday. None of the ministers felt this advisable at this time. One of the ministers said: "It might be possible to do something quite different on one Sunday of the year, yet we feel that day-by-day witness on the streets and month-by-month fellowship among the ministers will be of more lasting effect than a sudden splash of publicity for one day."

The observance in this church included a sermon on the subject "Blindness—induced by prejudice." Copies of the leaflets *The Doors Are Opening* were inserted in the bulletins.

Wellsville, Ohio—

The minister wrote that he noticed, in his packet of materials concerning Race Relations Sunday, "various statistics showing how many of our brotherhood congregations are integrated with members of more than one race listed on their rolls. Inasmuch as such records are being kept," he wrote, "I wish to report that the congregation of First Christian Church, Wellsville, Ohio, is now integrated."

Youth and Missions

A New Milestone for *"Books Are Bridges"*

THE youth reading program, *Books Are Bridges,* has been taking its first steps during the past two years. Now that it is firm on its feet, it has been asked to increase its speed. In fact, a goal has been set for it in 1957-58. It must inspire youth to read 80,000 books.

In the two years, the scope of *Books Are Bridges* has grown. It began as a reading program related to mission work at home and abroad. Now it includes books on a number of subjects important to teen-agers. Christian personality, development of one's spiritual life, choice of vocation, youth responsibility as a citizen, history and doctrines of our brotherhood—these and other subjects have been added to the original ones, seeing Christian outreach in the homeland and making the acquaintance of Christians abroad who are extending the world church.

Two Reading Lists

The booklist is now two: *Books Are Bridges for Youth (Seniors)* and *Books Are Bridges for Youth (Junior Highs).* The price is one and a half cents for a single copy, $1.00 for a hundred.

There is offered also a chart for recording the reading of each youth group: *Bridge of Books Record and Report.* On the reverse side are blanks for making a quarterly report to *Books Are Bridges,* The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Ind. This sheet carries also suggestions on every phase of the reading campaign.

Ways to Secure Books

What books do we want? That is your first question. The short annotations on the reading list will help you here. It helps also by suggesting the school grade or grades to which the book should appeal. A small committee of youth can say best what subjects will appeal to members of their group.

Next comes the problem of securing the books. The committee responsible for the reading program should first look through the church library to find what list books are there. Perhaps these may be borrowed for the special shelf of the youth group. But all of the other books on your want-list are going to cost somebody money.

If your organization does not have the money, don't give up. Groups within the church might be interested in paying for one or more of the chosen titles. Invite parents of members to give a book as a birthday gift, with the understanding that the son or daughter read it and then introduce it to friends and lend it to them for reading. Members may contribute their time for a work day, donating the pay received to the book fund. Or members may donate the price of a book from their personal funds.

Getting the Book and the Prospective Reader Together

If those new books remain on the shelf, you lose the campaign. Getting them under the eyes of your members, busy as many of them are, will be your greatest step forward. Approach your objective from several angles. In C.Y.F., you might launch the reading campaign as you are studying the FELLOWSHIP unit, "How Big Is Your World?" Bring into the discussion on reading some material from *Christian Youth Fellowship Studies Christian World Outreach.* Make use of the thoughts on the value of reading, page 4, and the litany on reading, in the worship section. *Chi Rho Fellowship Studies Christian World Outreach* has suggestions for junior highs. A panel may discuss what bridges reading can build for youth.

The committee may post attractive book jackets on your bulletin board. Members may give teaser-reviews of new books, telling only enough of the story to arouse curiosity. One or two youth may act out an incident in a book. Members may recommend books they liked to their friends. The owner of a book may ask each borrower to write on the flyleaf his name and a comment on the book. Buddy groups may meet for reading, individually or aloud.

The committee may ask the members to report once each month the books they have read. The totals should be kept up-to-date on the record and report chart. At the end of each quarter, the report should be sent in promptly, giving the total number of books in each of the four groups.

—MARETA SMOOT

C.W.F.F. Grows Up

CHRISTIAN World Friendship Fund is growing up. In the fifteen years of its existence it has developed a well-balanced program of giving, a program based on the study of world-wide needs and opportunities. There has been a growing enthusiasm for the program of the church as a whole. At Commission last summer our young people chose as their motto "For Us, No Other Way." They upped their C.W.F.F. goal to $180,000. The needs of all groups of agencies cooperating in Unified Promotion are presented and our young people are eager to help.

This year's C.W.F.F. poster portrays the spirit of youth in action. See them advance with gifts obtained through their own practice of Christian stewardship. C.W.F.F. is dedicated to the purpose of helping others at home and abroad to know Christ and to build a more abundant life.

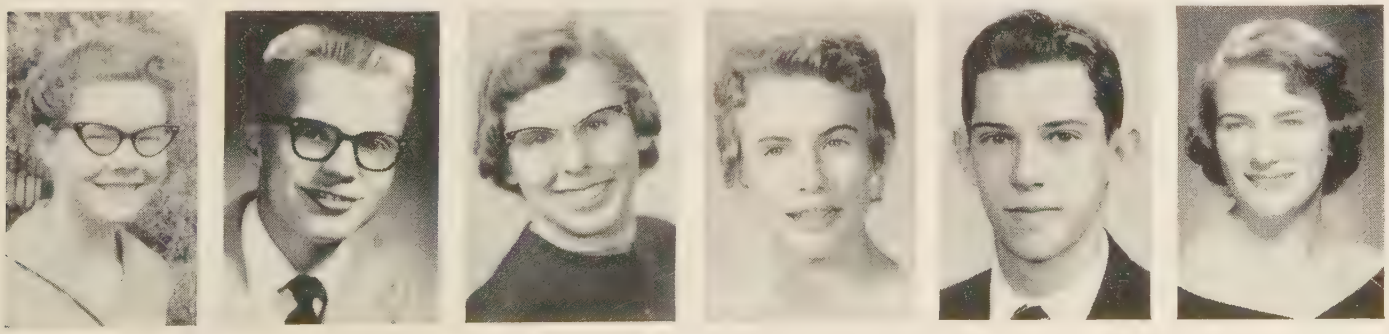
Since giving should be motivated by study and also should encourage further reading and study, C.W.F.F. and the units of mission should be closely related. The first of July begins our new and timely home missions study theme, "Christ, the Church, and Race." C.W.F.F. helps to undergird the work of home missions institutions which serve racial minorities.

In January begins the study of the world missions theme, "Japan." C.W.F.F. giving helps support Christian work in Japan. Dollars in Japan work hard. As little as $16.00 pays the tuition and living expenses for a theological student for one month. A pastor for a new church may be secured for as little as $25.00 a month.

These are only examples of the world-wide task carried on by Unified Promotion. Could your youth group muster a group of Minute Men willing to support the total program for one minute, for only $9.33? Could your whole group be challenged to give the $559.84 needed to support it for one hour?

—H. GRAY RUSSELL

The C.Y.F. Commission selected youth to review books proposed for the *Books Are Bridges* list. From left to right are Rayda Weser, Calif.; Roger Zimmerman, Ill.; Carolyn Baird, Wash.; Alys Owen, N. Mex.; Clyde Wyant, Okla.; Sandra Beach, Ga. Two youth not pictured here also served as reviewers. They are Jerry White of Mo., and Barbara Bogart of Ind.



WORLD CALL

WORLD CALL NEWS ROOM

Kentucky Names C.W.F. Secretary

MRS. C. L. Johnson of Virginia has been selected by the Kentucky Christian Women's Fellowship as state executive secretary to succeed Miss Mary Ellen LaRue. She begins her work on Aug. 1.

Mrs. Johnson was a bookkeeper and public accountant before her marriage to Mr. Johnson, a minister of Disciples of Christ. With her husband she served in pastorates in Columbus, Ohio, and in Marion, Ind. At the time of his death in 1956, Mr. Johnson was serving two rural churches in Virginia.

The new state C.W.F. secretary has served as president of the Indiana Christian Women's Fellowship and is now a member of the Virginia Christian Women's Fellowship state board.

Marriage

Miss Marjorie Leonor Holt, daughter of Basil Holt of the Linden Christian Church, Johannesburg, Union of South Africa, became the bride recently of Owen Hodgkinson. Mr. Holt, representative of The United Christian Missionary Society, performed the ceremony.

The bride had been organist at Linden Church since its dedication in 1950. The bridegroom is an active member of the Linden congregation and an accountant. His mother serves the United Society as half-time secretary to Mr. Holt.

Benevolence

Clarence D. Cowdery, vice-president of The Boatmen's National Bank of St. Louis, has been named chairman of the board of trustees of the National Benevolent Association of the Christian Churches (Disciples of Christ). An attorney, Mr. Cowdery teaches part-time at Washington University. He is an elder in Union Avenue Christian Church, St. Louis, and a member of the board.

Deaths

Miss Sue Steiner Hook, retired superintendent of the Southern Christian Home, Atlanta, Ga., died on April 20 in Jacksonville, Fla. She had been a guest of the Florida Christian Home in Jacksonville for eight years.

Miss Hook became superintendent of the Southern Christian Home, a children's home affiliated with the National Benevolent Association of the Christian Churches (Disciples of Christ), in 1922. She served in this capacity for twenty-five years, leading the home in making rapid gains. The "Sue Steiner Hook Building" for boys was dedicated in 1951.

Mrs. Mayme Jackson Scott, missionary in India for Disciples of Christ from 1910 to 1927, died on April 29 in her home at Columbia, Mo.

After receiving her early education in Vandalia, Ohio, Mrs. Scott earned her A.B. degree from Hiram (Ohio) College in 1910. That same year she was commissioned for missionary service to India.

As a missionary Mrs. Scott served at Deoghar, Kulpahar and Jabalpur. In 1914 she married Wilford Hall Scott, city and district evangelistic worker, and moved with him to Harda, where she then supervised schools and did translation work.

After the death of Mr. Scott in 1926, Mrs. Scott and her four daughters returned to the United States.

Funeral services were held on May 28 in Kent, Ohio, for Willis J. Burner, 87 years old, a pioneer missionary of Disciples of Christ in Argentina. Dr. Burner had retired in 1944 after twenty-seven years' service on the faculty of Kent State University.

A graduate of Butler Bible College, Indianapolis, with the B.D. degree, Dr. Burner served from 1905 to 1913 in Argentina, where he established the work in Belgrano, suburb of Buenos Aires.

Following his South American service, Dr. Burner taught at the University of Missouri and Defiance (Ohio) College and held several pastorates before coming to Kent in 1930.

Survivors include his wife, Bertie, two sons and two daughters.

Student Work

William Barr has been engaged this summer as a student work assistant in the student work section of the department of religious education of the United Society. He is spending a period of ten weeks in guiding preparation for the Disciples Student Fellowship Ecclesia Conference, to be held Aug. 25-31 at College Camp, Williams Bay, Wisc.

Missionary Register

ARRIVING FROM THE FIELD:

Mr. and Mrs. Michael Saenz and son arrived in the United States from Puerto Rico in June for furlough.

Mr. and Mrs. Leonard Brummett, Philippines, arrived in San Francisco on June 9 to begin their furlough.

Mr. and Mrs. Delbert Troxell are leaving Tokyo for regular furlough about July 1 and will arrive in Seattle, Wash., on that date.

DEPARTING FOR THE FIELD:

Mr. and Mrs. Bernard F. Davis and their two children left the United States on May 20 for Belgian Congo, following regular furlough.

Migrant Workers

Several Disciples of Christ have been named by the National Council of Churches for service among migrant workers in the United States.

Serving in the Central Region are Elvira Cestari, Buenos Aires; Darlene Coleman, Northwest Missouri State College, Maryville; Donald A. Elliott, Texas Tech, Lubbock; May Kay Ruth and Kay Caillett, Phillips University, Enid, Okla.; and Kayetta Sinks, University of Illinois, Champaign-Urbana.

In the Western Region (California) are Francis Andrew, Des Moines; Jo Cashner, Colorado State College of Education, Greeley; and Valera Childers, Phillips University.

Yakima Mission

Mrs. Florence M. Pettit, departmental associate for seven years in the department of institutional missions of the United Society, begins her duties on July 1 as business manager on the staff of the Yakima Indian Christian Mission, White Swan, Wash.

Missionary-Educator Honored at Retirement

Joseph B. Hunter, professor of religion at Lynchburg (Va.) College since 1946, is shown receiving a volume of letters from President Orville W. Wake. Dr. Hunter retired in June. He served as a missionary in Japan with The United Christian Missionary Society from 1920-26. In the photo is his wife, also a former missionary.

Church Leaders from Abroad Study in U.S.

Disciples Give Scholarship Aid To Promising Nationals Seeking To Be More Efficient Workers

By ROBERT H. McNEILL*

Dr. H. T. Chen examines a patient at Nakon Pathom.
—Photo by Chen Chek-ling

IN carrying the gospel to the ends of the earth, Disciples of Christ are seeking not only to have missionaries trained in theology and other graduate-level work but also to produce better-trained national leaders in the younger churches around the world.

So for several years, scholarships to help nationals who study in the United States have been granted as funds for this purpose were available. Among those currently approved for or receiving such scholarships are

Dr. H. T. Chen, physician and church lay leader at Nakon Pathom, Thailand;

Eduardo Malones, attorney, superintendent of city libraries in Manila and pastor of a Tagalog Disciples' church in the Philippines;

Miss Elvira Cestari, teacher and religious education director from Argentina who recently has been helping with Disciples' work in Paraguay; and

Hideo Oki, assistant pastor of the Nakano Momozono Church in Tokyo and an assistant in the department of systematic theology at Tokyo Union Seminary.

These will serve as examples. Their scholarships were arranged through The United Christian Missionary Society although Mr. Oki is being helped particularly by a single local church group. Funds for Mr. Oki are being provided by the men of Country Club Christian Church, Kansas City, Missouri.

DR. Chen, who has been in Thailand for twenty years, actually is from China. His father and mother were the first Christian converts in their village.

The father had become a Christian at a time that he was being treated in a hospital by Christian doctors, emerging later as the first preacher among a half million Chinese. The entire family was baptized in spite of opposition of their friends. The father died, but H. T. Chen continued training in Christian colleges. He received the M.D. degree in 1928.

He answered a call of the British Churches of Christ in 1937 to take charge of the mission hospital in Nakon Pathom, Thailand.

During World War II the British missionaries were interned and the hospital closed, but says Dr. Chen—

"Thanks to our Lord for the courage, guidance and strength that he had constantly given to his children in Nakon Pathom, making it possible for Christian activities, including the church and medical work, to go on much as it had before the war." (Dr. Chen and some colleagues ran a clinic near the mission center.)

He helped reopen the hospital in 1945, being the only physician until Dr. Chen Chek-ling, a nephew, joined him.

In the fall of 1951 Disciples from America joined the British in the Thailand Mission, the physicians continuing on.

Floods annually have plagued the hospital, but the doctor has kept going anyway, walking around in boots as waters ran across the floors and engulfed the grounds.

DR. Chen will study at several institutions and observe at several hospitals, starting in the next few weeks. His wife, Winnie, who has been his assistant and has taught at the Chinese mission school for nineteen years without salary, will take seminary training on the West Coast at her own expense. Two of their six children will accompany the Chens.

Mr. Malones, who comes from the Tagalog area of the Philippines, is taking postgraduate work at The College of the Bible and the University of Kentucky, Lexington.

As executive secretary of the Tagalog Christian churches, Mr. Malones serves a group of congregations in a language grouping, Tagalog being the dialect in southern Luzon, around Manila. (Tagalog is now the "official" language of the islands.)

In 1928 Mr. Malones joined the Christian church and was called as assistant pastor of the Marikina church in Rizal. He assumed the full pastorate in 1936 and has since served this church without salary, supporting his family through his employment in government service.

A graduate of the National University, Manila, in 1940, he also holds the degree of Bachelor of Laws from Arellano University, Manila.

In Lexington Mr. Malones will study library administration and church administration during the year ahead.

Miss Cestari is studying at Peabody College and Scarritt College for Christian Workers at Nashville, Tennessee. She expects to return to school and church work in South America.

BORN in Buenos Aires, Argentina, she attended the normal school there, receiving a teaching degree. She continued for five more years at Union Seminary there, being granted the Liceraiture degree, which is similar to the Bachelor of Divinity degree.

From 1948 to 1953 Miss Cestari was director of religious education at Colegiales Church in Buenos Aires. Then for two years before coming to Colegio Internacional school in Asunción, Paraguay, she directed religious education in Disciples' churches there.

Mr. Oki, who was baptized a Christian in 1946, studied at The College of the Bible, Lexington, this year and will be at Union Theological Seminary, New York, for a year.

In 1954 he was granted the equivalent of the B.D. degree at Tokyo Union Seminary. For three years he was instructor in biology at Joshi Sei Gakuin, high school for girls in Tokyo.

LATER he became assistant and interpreter for Emil Brunner, Swiss theologian, during his professorship at Japan's International Christian University. From this duty he moved up to the pastoral and seminary positions he held before leaving Japan.

Two other scholarships with current interest have been granted to prospective leaders of Disciples'-related work in South Africa. Henry S. Terre-Blanche, who was a lay minister working out of the Linden Church at Johannesburg, Union of South Africa, is studying at Phillips University, Enid, Oklahoma. Shirley Ann Webster of Bulawayo, Southern Rhodesia, plans to enter Culver-Stockton College, Canton, Missouri, this fall. Culver-Stockton and the Canton Christian Church have the major responsibility for her scholarship aid. She expects to return to the work in Rhodesia upon the completion of her study.

*Mr. McNeill is a director in the interpretation section of the department of resources of The United Christian Missionary Society.

The Kingdom Beyond Caste

(Continued from page 20)

One of the most serious costs of prejudice is the damage it does to the individual personality, distorting and perverting the personality. Generous impulses are frustrated in the prejudiced person, leading to a sense of guilt and shame. Instead of living in a world of interesting and various personalities with freedom and easy response, the prejudiced person "comes to live by suspicions and fears to draw the imprisoning circle of fear and avoidance even tighter as its perimeter is threatened by those regarded as inferior."

Two Sections on Integration

Two sections of the book deal directly with the matter of integration, one with theory and another with strategy. Dr. Pope points out that the "melting pot" theory of the American democratic society is not adequate. Proposals which emphasize "ignoring differences," "tolerating differences," "eliminating differences" by pressures to conform, and "glorifying differences" likewise fall short. Although tolerance is better than intolerance, the concept remains a negative one because it makes possible an attitude of condescension and leads to the "dubious assumption that moral neutralism is the proper attitude."

Integration requires that an individual be free and have an equal opportunity to make the most of his life in participating in the affairs of the society.

Dr. Pope summarizes: "The democratic theory of equality is derived from the Christian teachings that God is the Creator of all men and that all are equal in his sight. He cares for and judges all equally. It is intended that men live in community with one another and love their neighbors as themselves, because both self and neighbor are recipients equally of the love of God. Christianity has typically thought of equality in theological and moral terms, rather than slipping into the false assumptions that it is inherent in nature or that it is basically a quantitative concept."

Church Is Segregated

The record indicates, as Dr. Pope and others observe, that the church is the most segregated major institution in American society. It lags behind the Supreme Court as the conscience of the nation, and it has achieved less integration than even trade unions, factories, schools and organized athletics. In 1944 the segregation of Negroes in separate churches was almost universal, with less than one per cent of the Negroes in American Protestantism included in white congregations. There are some signs of improvement over the past ten years, however, especially within the membership character of local churches.

Segregation is still the prevailing pattern in local churches, and very few churches have a legal or formal policy dealing with the matter. The most serious factor helping to preserve segregation in churches, Dr. Pope emphasizes, is a deficiency on the part of the churches themselves to understand the true nature and purpose of the church. "To use Biblical terms, the church is the body of Christ, the new people of God, a redeemed Israel." Social distinctions have no place in this new community, and all true believers are equal before the communion table, and before God. The churches in America and some other countries affirm these things easily enough, but, he adds . . . "they do not really seem to understand the implications."

Although there is no one formula by which segregation can be overcome in the church, Dr. Pope believes—and he has many adherents—that ultimately the church will have to declare its policy if it expects to achieve integration, and then it must stick by this policy even under pressure and objection. This policy can be announced quietly and modestly on the church bulletin board or in its calendar, and the church can proceed with recruitment of members of other racial groups. But the policy should not be to the effect that the church is now an interracial church, he cautions, "because it is not the business of the church to be either racial or interracial, but through the assurance that all sincere worshippers will be welcome."

The full power of Liston Pope's message comes in the book's final chapter on "The Testimony of Scripture and the Church." Its closing note, while only partly suggestive of the full content, may nevertheless serve as a sample of its thrust.

"Whatever the manner of its coming, the kingdom of God is a kingdom beyond caste. The churches in certain instances are not above caste; their own lives are divided by it. To the extent that this is true, they do not belong to nor foreshadow the coming kingdom. They too, will need to be redeemed and purified. For where God truly reigns and his kingdom prevails men know no difference of color or race. Forgiveness and oneness in him are the way of life in the kingdom beyond caste."

Racial Tension—a World-wide Problem

Protestant Leader Reports on Visit to Asia and Africa

A NEGRO Protestant leader has warned that the "future of the churches and the missionary movement" in Africa, India and Malaya may be determined by the "way the churches deal" with the ethnic and racial problems in these countries.

J. Oscar Lee, executive director of the department of racial relations of the National Council of Churches, addressed the annual meeting of the United States Conference of the World Council of Churches, held recently at Buck Hill Falls, Pennsylvania.

He recently returned from a three months' visit to Asia and Africa where he engaged in a study project for the World Council to discover how the practical experience of Christians working for better race relations in one country can be helpful to those in other parts of the world.

Problems of racial and ethnic relations reflected in the churches, he said, "affect the relationships of the Christian community, both as individuals and groups, with other religious or communal groups."

Problems in All Countries

He said that in each of the countries he visited he found problems of intergroup relations which revolved around "color or race, also language or religion."

In Africa, he said, these relationships are "intensified by the aspirations of African people to participate fully in the political, economic and social life of the lands in which they are in a majority."

Independence and nationhood in Pakistan, India and Ceylon have brought about the displacement of one set of problems with a new set, Dr. Lee said.

"Instead of preoccupation with colonialism and its related problems, they are now preoccupied with achieving national unity," he observed. "Often the tensions created by the problems of intergroup relations stand in the way of achieving national unity which is so necessary for social, economic and political progress."

D. T. Niles of Ceylon, executive secretary of the World Council's department of evangelism, stressed the "urgency" of the church's "unfinished" evangelistic task.

"We are convinced that we must evangelize," he said, "but the conviction is lacking that anyone needs to be evangelized."

Warns Delegates

Noting the "terrific pace" at which world events are occurring, he told the delegates: "We are already seeing the calamities that are in store for us if the obedience of the church does not keep pace with the events of history."

There would have been a "tremendous difference" in political and social events in Asia today if there had been a "more urgent obedience to the demands of the gospel in Asia during the past 150 years," Dr. Niles asserted.

He termed it "essential" to discuss methods of evangelism which, "even if they seem effective" must not be used because they are "not congruent with the nature of the gospel."

"The call to the church is for faithful evangelism," Dr. Niles said. "The measure of success should never be the criterion of faithfulness."

Evangelism must be viewed as "the normal and inevitable function of the church's whole life," he said. Evangelism, he stressed, "is not a separable activity of the church" but "a dimension of the Christian life as a whole."

Big Tasks And Great Dreams In "Coq"

By BETSY HOBGOOD*

—Photo by Charles Mills

This young African woman is learning the art of sewing at a school in "Coq" set up by Disciples.

WE listened with bated breaths. A missionary, just back from the meeting of the Mission advisory committee, was going to tell us where we had been assigned. Lotumbe? Ifumo? Mondombe? What was she saying?

" . . . and we think you'll enjoy living in Coq."

Coquilhatville! The big city! What would we do with all those kerosene lamps, work shoes, canned meats, mosquito nets and other bush paraphernalia? In the city you have electricity. And you need city clothes. Fresh meat is available every day and there aren't many mosquitos. Why, we didn't even own a lace table cloth or fifty coffee cups, standard equipment for the "Coq" missionary whose middle name is "hospitality."

Our fears have proved true; life in the city is certainly different from that up river. There are bad and good aspects, but we think the latter outweigh the former. One rather annoying thing is the dust which rises in a red cloud from the unpaved city streets during the dry season; but at least we have streets. Another is the terrifically fast pace set by the government, the incoming and out-going travelers, and the meetings and organizations which are the mark of any city these days.

Advantages Are Many

But advantages are many: not just the local supermarket where we can buy nearly anything we need, but the kind of work we do here, which is inspiring and fun by turns. Right here in Coquilhatville we have people from all over Congo. Many of them are well educated and we call them *evolués*. They are the most eager and willing group of people we ever saw. And enthusiasm! By the bushelfull. "Let's have an English class," we say. "Yes! Let's!" is the reply. "Let's raise the money for the new preacher's house ourselves." Again they say, "We will." They seem to be invigorated by the spirit of progress and new ideas which one finds more easily here than in the "bush."

Instead of long treks into the outlying areas around the mission station, the Coq evangelist stays right in town. All his people are within bicycle distance, living in the various native cities. He can call on them, visit their chapel services and serve them comparatively easily. If he wants a crowd for a singspiration, he can announce it with his loud-speaker as he drives through town, and thousands will turn out.

Numbers Are Overwhelming

Of course the very numbers defeat us sometimes. They are there, and they want to come—that's no trouble. But we don't have the facilities. Our main church seats only 350. Our staff is only six, and there are thousands who want to be taught. Thirty attend the women's school, but think of the women who need to be there! Sixty come out for planned recreation, but the space is limited and we can't squeeze one more in. We think evening classes are a good and needed thing, but we have only two Coleman lanterns to light the little chapel where they are held, so we limit the number of students to those who can sit in the little pool of light.

But as long as we have the energy and enthusiasm which God has given us so far, these things are no deterrent. We'll teach the ones we can and work for the future. We dream dreams of our big new church which will have classrooms, a large sanctuary and even a recreation hall. Coq's just getting started these days and we think we're lucky to be in on it.

*Mr. and Mrs. Ben C. Hobgood are missionaries in Belgian Congo with The United Christian Missionary Society.

1956 Index Available

Copies of the 1956 World Call Index are available, free of charge, to church groups and persons requesting them. Requests should be sent to WORLD CALL, 222 South Downey Avenue, Indianapolis 7, Indiana.

Classroom and Campus

(*Continued from page* 31)

for one day, enlisting the participation of various children's choirs from the area.

The Seminary Chapel Choir, assisted by Miss Ruth Wood, soprano, presented a spring program of American Religious Song in Sweeney Chapel. The choir consists of forty young men who are enrolled in the seminary, studying for various phases of the Christian ministry. They are organized as a seminary chapel choir proper, the motet singers, and a male quartet.

TEXAS CHRISTIAN UNIVERSITY
FORT WORTH, TEXAS

Dr. Charles F. Kemp, nationally known author and authority in the field of pastoral counseling, has been named Distinguished Professor of Practical Ministries in Brite College of the Bible, the graduate seminary. Dr. Kemp comes to Texas in September from Lincoln, Neb., where he has been minister of First Church since 1951. Dr. Kemp is the sixth outstanding member to be added to the Brite College faculty in the past two years.

According to an announcement by President M. E. Sadler, six new Masters degrees have been established. Five of the new programs will lead to Master of Science degrees in biology, geology, chemistry, physics, and mathematics. The sixth program will lead to a Master of Business Administration degree with a major in engineering management. Dean Moudy points out that these programs will meet the needs of persons who are coming into industry within the area.

TRANSYLVANIA COLLEGE
LEXINGTON, KENTUCKY

Dr. Frank A. Rose, president, will chair the annual fund-raising campaign to be held by the Blue Grass Council of the Boy Scouts of America this fall. The goal of the campaign, $135,000, is the highest in the history of the organization. Dr. Rose, in cooperation with the Blue Grass Council officers, is establishing an organization of effective leaders for the campaign.

Transylvania's academic program, instituted in 1946, has become a national trend. The program has consisted of a move toward "general education" composed of large course units (five quarter-hours) in a three-term or three-quarter year of eleven or twelve weeks each in which the student concentrates on only two or three courses at a time. The core of general education courses cuts across former departmental lines, and no specific requirements are imposed for graduation, but rather an individualized program is tailored by the student and his advisor to fit each personal need.

None of the individual elements of the Transylvania program is unusual—the concentrated courses, the quarter system, the academic advisory plan, the student-tailored courses of study, or the general education course—but the combination of these elements makes the plan unique.

Book Chat

(*Continued from page* 20)

the best essay on the subject we have read recently.

RANDOLPH Crump Miller in his new book *Be Not Anxious* has a more popular treatment of a similar theme. This author, too, believes that salvation does not come by the release of all tensions but in a facing of ourselves and our civilization with realistic minds and Christian attitudes. There are many case studies, illustrations and anecdotes in this work. If one wishes useable material of insight into human nature or if one is a victim of undue "anxiety," this work would be helpful.

Books Mentioned in Book Chat

EVANGELISM IN A CHANGING AMERICA, by Jesse M. Bader. St. Louis. The Bethany Press. 192 pp. Price, $3.00.

CHRISTIANS TOGETHER, by Maurice W. Fogle. St. Louis. The Bethany Press. 160 pp. Price, $2.75.

PSYCHOTHERAPY AND RELIGION, by Henry Guntrip. New York. Harper & Brothers. 206 pp. Price, $3.00.

BE NOT ANXIOUS, by Randolph Crump Miller. Greenwich, Conn. The Seabury Press. 237 pp. Price, $3.25.

Book of the Month

BERTHA FIDELIA, HER STORY, by Jessie M. Trout. St. Louis. The Bethany Press. Price, $2.50.

The Commission on the Promotion of Christian Literature recommends to ministers and laymen *Bertha Fidelia, Her Story,* by Jessie M. Trout. This book was selected for July reading by Mrs. Lola R. Delehoy of Lincoln, Nebraska.

In commenting on the book, Mrs. Delehoy says:

"Her story, as told by Bertha Fidelia Clawson to her missionary associate, Dr. Jessie M. Trout, is more than the biography of one woman.

"In the beginning she tells of her Christian family life, in a pioneer Kansas town, of Christian education on a small college campus, and of wise pastoral counseling that gave direction to her life.

"Bertha Fidelia, young, inexperienced, impressionable, idealistic and ambitious, arrived on the beautiful island, Easter Sunday, 1898. Then it was the old Imperialistic Japan, but one could hear the first faint whisperings of an awakening Christianity that only recently brought to maturity the United Church of Christ in Japan.

"Within the book there is the unfolding story of the institution *Joshi Sei Gakuin,* indeed, the story of the total mission of the church."

Publications Received

THE GOSPELS, THEIR ORIGIN AND GROWTH, by Frederick G. Grant. New York. Harper & Brothers. $3.75.

A YEAR WITH THE BIBLE, by John Marsh. New York. Harper & Brothers. $2.50.

THROUGH GATES OF SPLENDOR, by Elisabeth Elliot. New York. Harper & Brothers. $3.75.

A TREASURY OF STORY-SERMONS FOR CHILDREN. Edited by Charles L. Wallis. New York. Harper & Brothers. $3.95.

HOW TO READ THE BIBLE, by Richard Hall and Eugene P. Beitler. Philadelphia. J. B. Lippincott Co. $2.95.

RESPONSE TO EVANSTON. (A Survey of the Comments Sent in by the Member Churches.) New York. World Council of Churches. Paper, 45 cents.

THE NATURE AND MISSION OF THE CHURCH, by Donald G. Miller. Richmond, Va. John Knox Press. Paper, $1.25.

JAMES WALLACE OF MACALESTER, by Edwin Kagin. New York. Doubleday & Co. $3.50.

GOD'S FOOL. The story of a complete commitment to God and the oriental adventure that followed. By George N. Patterson. New York. Doubleday & Co. $3.50.

THE CHURCH IS THERE, by Leslie E. Cooke. Greenwich, Conn. Seabury Press. Paper, 95 cents.

RICE HAGGARD, *The American Frontier Evangelist Who Revived the Name Christian.* By Colby D. Hall. Fort Worth, Tex. The Texas Christian University Press. $1.00.

ROCKS AND ROSES, a novel by Florence Derby. Grand Rapids, Mich. Wm. B. Eerdmans Publishing Co. $2.50.

THE ROADMENDER, by Michael Fairless. New York. Wm. Collins Sons & Co. $1.00.

All of the following are from Friendship Press, New York City:

THE FULL CIRCLE, by Yoshiko Uchida. Cloth, $2.50; paper, $1.25.

THE KINGDOM BEYOND CASTE, by Liston Pope. Cloth, $3.00; paper, $1.25.

ADULT GUIDE ON CHRIST, THE CHURCH, AND RACE, by Rosalyn Summer Sease. 50 cents.

ROOM FOR RANDY, by Jesse Jackson. Cloth, $2.50; paper, $1.25.

WITH PEN & BRUSH, compiled by Margery L. Mayer. Cloth, $2.50; paper, $1.25.

ADULT GUIDE ON JAPAN, by Ada P. Stearns. 50 cents.

THIS IS JAPAN, by William Axling. 50 cents.

YOUTH GUIDE ON JAPAN, by Marianna Nugent Prichard. 50 cents.

KENJI, by Gertrude Jenness Rinden. Cloth, $2.50; paper, $1.25.

TOLD IN A PATIO. Stories and songs of South America, by Floy DeVore Soule. Boston. Christopher Pub. House. $3.00.

Audio-Visual Suggestions

THE BROKEN MASK is a new film designed to be used with the home missions study theme, "Christ, the Church, and Race," and was produced by Paul F. Heard, Inc., for the Joint Commission on Missionary Education in cooperation with the Broadcasting and Film Commission. It is the story of a white college boy who finds himself in camp with a Negro boy of his age, and it tells of their acquaintance. The story reveals the problems of prejudice because of the color of a man's skin, shows the meaning of reconciliation in a community, and involves the concern of providing church membership within the local church for persons of all races. 16mm sound; 28½ min.; rental—color, $12.00; B&W, $8.00. (Available from Audio-Visual Services, 222 South Downey Avenue, Indianapolis 7, Indiana, and the Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri.)

CROSSROAD AT CEDARMONT is a silent filmstrip prepared to be used with the study on "Christ, the Church, and Race." It begins with a narrative about the opposition encountered by a Negro family who try to move into a community of white persons. In the script there are questions which should stimulate discussion of the issues involved in housing discrimination. Reading script only. 60 frames; B&W; rental, $1.00, from Audio-Visual Services, U.C.M.S., Indianapolis, Indiana; sale, $3.00, from the Christian Board of Publication, St. Louis, Missouri.

In Memoriam

Mrs. Mary Harned Lee, age 88, Boston, Ky. Charter member of the Christian Woman's Board of Missions of Boston Christian Church, serving as president. She taught the women's class several years. Recent years she spent with her daughter at Anchorage, Ky.

Pauline Bridges Watson, April 13, Raleigh, N.C. Health and home duties made it necessary for her to work from her home. Among other things, she served as telephone chairman for the woman's Bible class and was World Call secretary. She served her God and her fellow men in many ways. Hillyer Memorial Church is proud to have had her as one of its members.

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The Gospel and Non-Christian Faiths

Disciple Leads Study to Find Ways of Communication

CHALLENGED by the millions of people in the world who are deeply devoted to their non-Christian religions, Christians are undertaking a study to determine their best approach in reaching them with the gospel. At the center of this study, undertaken by the World Council of Churches and the International Missionary Council, is a Disciple, Harry B. Partin.

Mr. Partin

Writing from Orpington, Kent, England, where he is living with his wife and daughter, Mr. Partin reviews some of the history of this study and explains his own work.

Efforts toward developing a Christian approach to non-Christians was started in the nineteen-thirties, Mr. Partin says, but no real action was taken in launching a study until the meeting in 1955 held in Davos, Switzerland, by the W.C.C. and the I.M.C. At this meeting the two world church groups formulated a study on "The Word of God and the Living Faiths of Men."

Study Had Four Purposes

This study, Mr. Partin writes, proposed to look at (1) the nature of the living faiths of men and the elements in them of appeal and power; (2) the nature of the word of God which is addressed to men who live by these faiths; (3) the nature of the relation between the Christian faith and these faiths; and (4) the ways in which the church may be enabled to communicate with those who live by these faiths.

"When the World Council's division of studies approached the churches with the study proposal," Mr. Partin says, "our (Disciples of Christ) Council on Christian Unity, through the Week of Compassion, agreed to support one man in the project. It was at this point that I was approached and within a few months found myself and family in London. My own work involves both the administration of the project and participation in the study of modern Islam.

Centers Set Up in Areas

"Study centers are now being set up in India, Pakistan, Lebanon, Hong Kong, Ceylon, and possibly elsewhere to carry on serious studies of the religions in their own context. Their chief function will be to help the theologians, biblical scholars and mission leaders working in geographic and cultural isolation from the religions to overcome this deficiency as far as possible. The chief focus is the relation of Christianity and the "living faiths," not Christianity and the classical formulations of the religions.

"In addition to the work of the study centers and the discussion of issues by a wide circle of theologians, historians of religion, biblical scholars, and others, it is hoped to convene a major consultation on Christianity and non-Christian religions before the next Assembly of the World Council of Churches in 1960."

Mr. Partin reports that his work takes him to the Continent a great deal but he finds some time to spend in Orpington as a resident of this village near London.

Mr. Partin, a minister of Disciples of Christ, has specialized in the study of Islam at the University of Chicago. His studies of the Islamic religion have been made easier by his working knowledge of French, German, Arabic and Latin. A graduate of Transylvania College, Lexington, Kentucky, he received his seminary training at the Disciples' Divinity House in Chicago.

Study Social Needs

Churches Seek New Ways Of Aiding Human Welfare

STRENGTHENING family life and overcoming juvenile delinquency were first on a list of social needs which a national conference of social workers declared recently should receive primary attention from the churches.

The needs were part of a report unanimously adopted in Atlantic City, New Jersey, by some 400 delegates to the National Conference on Policy Strategy on Social Welfare, sponsored by the National Council of Churches' department of social welfare and its division of home missions. Sixteen delegates represented churches of Disciples of Christ.

The report called on the churches to pioneer in new and important services for human welfare and to seek to assist in the creation of the "best possible type of society." It detailed a broad policy statement adopted earlier by the delegates, designed to coordinate social welfare activities of thirty communions for the first time.

Priority Needs Listed

Among the other priority needs listed were adequate housing for all persons without discrimination; justice and equality of opportunity among the races in all areas of life; improved services and facilities for physical and mental health, including the needs of the physically handicapped and the chronically ill; help for the aged; more and better schools open to all children; and improved working conditions for all people.

Also, rehabilitation, physically and spiritually, of prisoners and other persons such as those suffering from drug addiction and alcoholism; assistance to migrant laborers, American Indians and recent immigrants; greater attention to wholesale recreation for all age groups; and "a just and peaceful world including economic and political freedom and prevention of atomic pollution."

The conference recognized that primary social needs vary from community to community but asserted "certain needs seem to have priority, however, in the demands they make upon the heart of the churches today."

Conferees agreed that the churches should exercise an influence on public policy by promoting the adoption of legislation to improve the public health and welfare. The report said they should enter into direct consultation with community groups which influence decisions on public issues and make pronouncements and take other measures to help arouse public concern for the well-being of the people.

Summed Up Conference

The document summed up the conference as follows:

"At this conference we did not seek uniformity of policy but general agreements that would enable us to understand each other better and to move toward such a measure of consistency as will enable us to exert a more effective influence in the nation and in local communities."

Social welfare, the document said, is an integral part of the ministry of the church, but the social welfare mission "cannot be evaluated in terms of its success in making Christians out of those whose need is served."

"While the church always desires to open people's lives to the love and power of Christ," the statement said, "it serves human need because it must as the response of the faith."

To Discuss Minister's Role

WHAT is the place of the Protestant minister in American life today? How are the activities of the traditional pastor changed as the nation becomes increasingly urban-dominated?

Such questions will be the chief concern of nine hundred seminary students from churches of Disciples of Christ and from sixty-four other communions who will meet at Oberlin (Ohio) College August 27-September 1.

The occasion is the Fourth National Triennial Conference of the Interseminary Movement, sponsored by the National Council of Churches.

Those attending will comprise about a tenth of all U. S. seminary students. An additional 100 faculty leaders also will participate. John Oliver Nelson of Yale Divinity School, New Haven, Connecticut, is conference chairman.

The Interseminary Movement, begun almost sixty years ago, binds together the students of nearly a hundred theological seminaries.

"The ministers-to-be want to know whether they have any specific or indispensable function in American society," declared Dr. Nelson. "At this conference the seminarians will look at themselves, their country and their faith, and together try to arrive at answers."

Holding such a conference every three

years gives every minister-in-training a chance to attend one during his period of study.

The program calls for each of the six days to be devoted to a different phase of the theme, "The Nature of the Ministry We Seek." Each day a major speaker will pose questions and a challenge for the young seminarians. Each day they in turn will thresh out their reactions.

Fund-raising Fees

A NEW schedule of fees for fund-raising services has been announced in Indianapolis by the Board of Church Extension of Disciples of Christ.

A charge of $1.00 for each resident member, based on the figures appearing in the current Year Book, will be charged for the campaign in a local church. The fee, however, will not be less than $250 nor more than $1,000 for any church.

This new schedule of fees was adopted in order to place the service on a self-supporting basis. The practice of giving free fund-raising assistance to all newly organized churches less than three years old will be continued by the board.

The time of William T. Pearcy, executive secretary of the board; Rolland H. Sheafor, treasurer; and Harold L. Herndon, general representative, will be devoted to these fund-raising campaigns as schedules allow, it is reported.

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Remarkable India

When Changes Are Needed Government Acts Quickly

By LETA MAY BROWN*

REALLY, India is a most remarkable country. It decides that a certain change is for the good of the country, and presto—it is made!

The Statesman carried this article recently:

"Mr. Nehru has sent the following message on the introduction of the decimal system of coinage in India:

"'On April 1 this year a silent but far-reaching revolution is going to begin in India. This is the introduction of the decimal and metric system in our coinage. This will, no doubt, be followed by the extension of the system later to weights and measures. For the present, however, we are introducing this system in the coinage only.'"

Old System "Delays Work"

Mr. Nehru goes on to say that in a world of science, technology and industry a cumbersome system of coinage and weights and measures is wasteful of time and energy and delays work. Therefore it has become necessary to make this change now, rather than at a later stage.

India's coinage system was not an easy one to use. Sixteen was the basic figure. It has become pretty much ingrained into the life of the people, so it is not going to be easy to get it out of their thoughts and speech. They speak of a "sixteen *anna*" crop (but never see one), which is a hundred-per-cent crop. There are sixteen *annas* in a *rupee;* four *pice* in an *anna,* hence sixty-four *pice* in a *rupee;* and three *paisa* in each *pice,* or twelve *paisa* in an *anna.* You can see how hard it is to do a little figuring with this system as compared with the decimal system.

There are certain coins that will not be hard to change. The notes—or paper money *rupees*—two, five, ten and 100 *rupee* notes, will all continue just the same as usual. They are not to be changed.

"New *Paisa*" to Appear

There are four-*anna* coins and eight-*anna* coins, whose new value will be 25 and 50, and the name for the new coin is to be "new *paisa*" which will eventually be shortened to *paisa.*

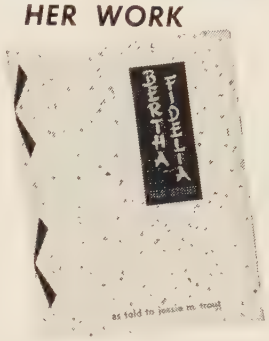
But we are going to have great difficulty in changing the one *anna,* two *anna* and other intermediate amounts into the new coinage. The postmasters are going to have considerable trouble selling the new postage stamps. The schoolmasters are wondering how they can use the old text books to teach arithmetic. I can visualize the confusion that is going to nearly drive some of us nearer craziness than we are now.

But at least it is interesting to be living in this new and challenging India.

*Miss Brown is a missionary in India with The United Christian Missionary Society.

SUMMER READING
TO AID YOU IN YOUR MISSION WORK

BERTHA FIDELIA
HER WORK



JESSIE M. TROUT

A fascinating biographical sketch of Japanese missionary, Bertha Clawson, based on personal interviews by author. An adequate survey of a total missionary enterprise as well as a personality. Illustrated, Hard cover, $2.50.

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Edited by
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Interfaith Group Looks at Refugees

Protestant, Roman Catholic and Jewish Organizations Study Plight of Homeless Arabs and Chinese and Call for Action

ELFAN Rees, European representative of the Commission of the Churches on International Affairs, made a plea recently in Geneva on behalf of more than 900,000 Arab refugees from Palestine who he said have "endured eight years of cant [insincere pious talk] and frustration."

Dr. Rees addressed an international conference on refugee problems in which representatives of Protestant, Roman Catholic and Jewish organizations took part.

He urged resettlement of the refugees in Arab countries as the simplest and most logical procedure.

Presided at Special Session

Edgar Chandler, associate director of the World Council of Churches' division of interchurch aid and service to refugees, presided at a special session on Middle East refugee problems at which the commission official issued his appeal. Present were nearly two hundred delegates from some sixty organizations.

Integration of the refugees from Palestine in Arab host countries, where they would be indistinguishable by reason of their religion and customs, is far the easiest solution, Dr. Rees stated.

"There is room and land for them, especially in Syria and Iraq where there is a growing demand for the sort of manpower refugees represent in Arab countries with large-scale development projects, including irrigation," he said.

"More unusual still, there is money to make integration possible. The United Nations voted $200,000,000 five years ago to provide jobs and homes, and the money has remained unspent, simply for political reasons."

Dr. Rees said that "while we are not dealing here with politics, surely we can express our concern that these refugees should not remain suspended indefinitely in some international limbo."

Says All Have Obligations

Asserting that Israel, the Arab states and the international community all have obligations toward the refugees, he said Israel should make more compensation and restitution offers. And their fellow-Arabs, he added, should regard the refugees as "human beings and not as political footballs."

Dr. Rees said he often wondered how long the patience of governments contributing to international aid would last. Other claimants for relief in the Middle East, he noted, were the local population of Gaza, people in villages along the Israeli frontiers, and certain Bedouins and Jewish refugees from Arab states.

"It so happens," he said, "that when I was in Baghdad I saw Iraqi Jews in cages at the airport awaiting transportation to Israel. It so happens, too, that when I was in Israel, Jews from Yemen were arriving there following their expulsion."

Meanwhile, the churchman added, "Some 20,000 Jews have left Egypt in the last five months to seek asylum in Israel and Europe."

Prior to the opening of the conference, delegates attended special Protestant, Catholic and Jewish religious services.

International aid for the 700,000 Chinese refugees in Hong Kong was also urged at the Geneva conference.

Duncan Wood, of the Friends World Committee for Consultation, said the misery of the Hong Kong refugees was "not easily indistinguishable from that of the local population."

But he said international aid "should not be beyond the wit and wisdom of mankind." Nor, he added, is "consideration of race and politics too big for this problem."

Dr. Rees commented that "many of us will wish to press for constructive action regarding the Hong Kong situation at the next United Nations General Assembly."

Other speakers at the conference were Adrian Pelt, director of the U.N. European Office; U.N. High Commissioner for Refugees Auguste Lindt; Harold H. Tittman, director of the Inter-governmental Committee on European Migration; and Austrian Interior Minister Oskar Helmer.

Laymen's Institute

Paraguayan School a Success

By JOSÉ MARTINEZ DE CASTILLA*

THIS past winter some twenty members from our three churches in Asunción, Paraguay, received from the hands of missionary Byron Spice a certificate for having attended the classes of the Institute for Laymen. This was during the closing exercises of the institute, which had four classes a week or a total of sixty hours of classes, and had an average of twenty students attending each session.

The idea of having the institute arose separately and simultaneously in the committee on evangelism of the Mission and in the mind of the pastor of the church in Barrio Colón, which proves clearly the necessity of such an institute and the desire of our members to learn more in order to evangelize this city more effectively.

In a little more than a week, preparations were made, subjects and professors were selected, and classes were begun. More students attended than we had expected, and the attendance was very regular.

The classes began on Wednesday at seven P.M. with a class on "The Differences Be-

*Señor Martinez, a former Roman Catholic priest from Spain, is pastor of the church of Disciples of Christ in Barrio Colón, Asunción, Paraguay.

tween Protestantism and Catholicism," taught by the writer. At eight o'clock this class finished, and after a recess of five minutes, Byron Spice, Disciples' missionary, gave a class in Old Testament. On Thursdays there also were two classes, one on New Testament, taught by missionary Allin Sharp, and one on preaching, by Lloyd Tatlock, also a missionary of The United Christian Missionary Society.

Each class was presented with a number of maps and mimeographed material which were passed out to "fatten" the notebooks of the students. Many reams of paper were used during this institute but the students now have sufficient material to review and continue studying until the next institute, which the Assembly in our third annual convention recommended we have this year.

We did not have to put any of the professors on the absentee list, and although none of the students got to all the classes, two of them attended twenty-nine of thirty sessions. Two of the certificates had to be sent to the church in Resistencia, Argentina, to a couple who moved before the institute finished.

The classes were very well taught by the professors. At times there were tests and practical controversies. In the course on preaching, the students had the task of criticizing the Sunday sermons in the different churches, and they got some practice in preaching themselves. Some of the laymen are now using this practice in their churches and in other places.

Those who attended were very happy with the courses. One of them told me the institute had given him understanding of the many things he had not understood before. Some who could not attend the classes have asked for the notes so they can study at home. The institute was a true blessing. God wants this to be the beginning of other blessings that he will pour out for the spreading of the Good News in Paraguay.

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Bright Prospects at Boende

Congolese at This Growing Center Are Moving Forward

By GLENDA WATSON*

WE had a thrilling experience on a recent Sunday as we worshiped with the Christians living in Boende, the rapidly growing center of our Tshuapa River area. Boende is nearly the geographical center of our mission; and it is, in view of its airport, the hub of industrial and commercial expansion and growth.

Come along and share the experience with us.

As we approach the mission site we look expectantly for the church building, only to realize that all the people are gathering in a long, low, mud building with a thatched roof.

We may have difficulty finding a seat as already the building is crowded. Many mothers and small children are seated on the ground and on logs outside the building. We cannot help feeling, as we look over the congregation, that here is a group which has gathered not from a feeling of obligation but with the realization of the great privilege that is theirs.

Worship Period Begins

As the voices sing out "Praise God from Whom All Blessings Flow," the worship period begins. Though the words may sound strange to your ears, there is no doubt as to the spirit of praise rising to Him. Many well-dressed young Congolese are taking leading parts in the service. Some of them are teachers in the mission school. Many others have been graduated from mission schools and now hold responsible positions in government and business offices.

There is special music by one group, and we forget as we sing hymns and worship together that there is no electric organ and no beautiful sanctuary. Suddenly it seems that none of that is really necessary to a true spirit of worship.

The pastor in his sermon tells the story of the ten lepers who were cleansed and the one who remembered to give thanks. It makes us stop to wonder just what we are doing to show our gratitude for the many blessings which are ours.

It may interest you to know that the pastor of this congregation left a highly-paid position in the capital city of Leopoldville to become the leader of this group in Boende. As he makes the announcements of the week's activities we know that he is responsible for much of the vitality of this group. He announces a meeting time for the class of inquirers who have not yet been baptized and also another class for baptized members who still need guidance and teaching in the meaning of the Christian way of life.

No Missionary in Boende

There is no missionary living in Boende, but the work is moving forward under capable Congolese leadership. They seem to have done so much with so few material facilities that we rejoice to see the steel framework for a lovely new church building lying in the yard behind the old building. A builder will be going there as soon as he completes his initial language study. So construction will soon be started on it.

We cannot help feeling a real responsibility in the ongoing of the work in Boende since so many people from Monieka have migrated to this center. We can be in Boende only a few minutes until we are greeted by numerous former Monieka-ites who are now living and working here. Thus we feel that we have an interest and a responsibility in the developments. With eagerness we will watch the work there, for we are expecting great things from the leaders in Boende.

*Mrs. Keene Watson is a missionary in Belgian Congo with The United Christian Missionary Society.

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Dear World Call Reader:

The new missionary year comes in quietly, without whistles or bells, but our churches seem to ring bells for WORLD CALL the year 'round. The final subscription count will not be completed until after the middle of July, but it looks as if there will be a substantial increase over last year. Perhaps you would be interested in knowing what some of our churches have been doing to contribute to this increase.

Mrs. W. L. Yancey, World Call secretary of Bethany Church, Houston, Texas, sent us an account of the plan which she and her minister, *Lewis McAdow,* worked out together. They were concerned because there were not more subscribers in the church, so they placed an order for a bundle of forty WORLD CALLS to be delivered to the church each month. They are to be mailed from the church for three months to forty new and prospective members. At the end of that time these people will be contacted and given an opportunity to subscribe. The subscriptions will then be sent to forty other people for three months. Mrs. Yancey writes, "In this way we feel that more of our people will get to know, appreciate and use WORLD CALL."

From First Church, Longview, Washington, where *James E. Whitaker* is minister, the church secretary, *Mrs. Betty R. Fulford,* writes that as soon as subscribers are through with their copies of WORLD CALL they turn them in to the church to be used in the new-member portfolios. This is an excellent idea, for we cannot give current issues for samples, and sometimes the demand completely exhausts our supply of back issues. With Longview's plan, a supply of late issues is always on hand.

Perhaps your World Call secretary has made the little mail boxes from the pattern she was sent with the World Call skit, "Sincerely Yours." We suggested using our miniature WORLD CALLS in them, but Mrs. Howard Dunaway, Bellaire, Texas, had her own idea about that! Her minister's wife, Mrs. W. H. Everton, sent me one of the "miniatures" which Mrs. Dunaway made for her mailboxes by cutting small pages from copies of WORLD CALL and stapling them together. Of course, only portions of articles, news items, etc., could be found on them, but there was enough to arouse curiosity and whet the appetite for more. Mrs. Dunaway explained that "this is just a part of what you get in your own, real mail box when you take WORLD CALL."

And we are still getting reports of successful programs where the World Call skit, "Why the Postman Was Late," has been used. You will recall that I wrote you last month that *Mrs. Robert A. Huss* received ten new subscriptions when she gave it in her church in Riverside, California. It came out in the June issue as "Russ" instead of Huss, and we owe Mrs. Huss an apology for the error which slipped into print, unnoticed. We are sincerely sorry and we hope that she will forgive us, have another World Call program and send us ten more subscriptions. World Call secretaries are such nice people, so I am sure she will.

I don't know what was done at the church in Ruidoso, New Mexico, but something has been going on! Mrs. L. L. Butler had a note on her last order which read, "All church families except one receiving WORLD CALL. That one has moved away, but has not yet transferred membership." Could anyone ask for more?

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Work Camps Set

MORE than a thousand young people from around the world, including a number of Disciples of Christ, are participating this summer in forty ecumenical work camps in twenty-six countries. Projects range from road building to planting fruit trees or serving as attendants in a mental hospital. The camps are sponsored by the youth department of the World Council of Churches.

Campers are between nineteen and thirty years of age, able to do simple but often strenuous work, and ready to adapt themselves to unfamiliar and sometimes difficult camp conditions. The groups—numbering from fifteen to twenty-five persons—are international, interracial and interconfessional.

What the Church Means in Rural India

EDITORIAL NOTE: *Below, two Indian Christians write about the rural church.*

We thank the church for the development of such as ourselves. Our spiritual lives have deepened. Our faith has become firm. We have felt Christ's strength and leading. For our spiritual nourishment the church has provided preachers, deacons and evangelists. In addition to the Sunday schools and public worship services, they conduct prayer for our sick and prayer meetings in our homes. Our leaders also ask God's blessings upon the seeds we sow and teach us to be thankful to Him for the crops we harvest. Some of our people take advantage and learn to read through the help of volunteers. Very useful things are learned.

We are now in a large layman farmer's institute where we engage in Bible study and learn more about the church. We are also learning to raise better poultry, and have better health. . . .

As Christian farmers we experience our Lord's presence. We are taught to give our Lord his share; thus, we become blessed and happy.

—BHIMJIBHAI SURATI and GABNAJHAI
The Christian Rural Fellowship Bulletin

Last Column

Prayer for Country

WHERE the mind is without fear and the head is held high;

Where knowledge is free; where the world has not been broken up into fragments by narrow domestic walls;

Where the words come out from the depth of truth; where tireless striving stretches its arms toward perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by thee into ever widening thought and action;

Into that heaven of freedom, my Father, let my country awake.

—RABINDRANATH TAGORE

Stevie of the nursery, having just changed his Sunday suit, met Mr. Henry at the front door one Sunday morning. Mr. Henry, dressed in his best, was a guest for dinner. Stevie and Mr. Henry entered into a pleasant conversation. Finally Stevie asked, "Aren't you going to change your suit before dinner?"

"No," replied Mr. Henry, "but I'll be careful."

Later Stevie was complimented for being so courteous to a guest during our absence. "That's okay," said Stevie, "and I told him to change his suit because he's much too big to wear a bib." (Mr. Henry is 84.)

—COLORADO CHRISTIAN HOME *Visitor*

Character

Character needs no epitaph. You can bury the man, but character will beat the hearse back from the graveyard and it will travel up and down the streets while you are under the sod. It will bless or blight long after your name is forgotten.

—ANONYMOUS

If you're centered in yourself, you're a problem; if you're centered in God, you're a person.

—OREN ARNOLD

The late William Temple once said that the most persistent heresy in Christian history is the belief that God is primarily interested in religion. He is not! He is interested in everything that affects the welfare of his children.

—HAROLD L. LUNGER

What we have done for ourselves alone dies with us; what we have done for others and the world remains and is immortal.

—ALBERT PIKE

Man's Source of Strength

All the strength and force of man comes from his faith in things unseen. He who believes is strong; he who doubts is weak. Strong convictions precede action. The man strongly possessed of an idea is master of all who are uncertain or wavering. Clear, deep, living convictions rule the world.

—JAMES FREEMAN CLARKE

CHRISTIAN social work with agricultural migrants is sponsored by the National Council of Churches. Disciples of Christ young people participate in this work through the department of social welfare of the United Society and through special scholarships.

Miss Faye Feltner is shown with children from a migrant camp. She is taking them into a church for vacation Bible school. Miss Feltner is one of 109 Christian church young people who have served near migrant camps during the past ten summers.

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L. Dee Warren

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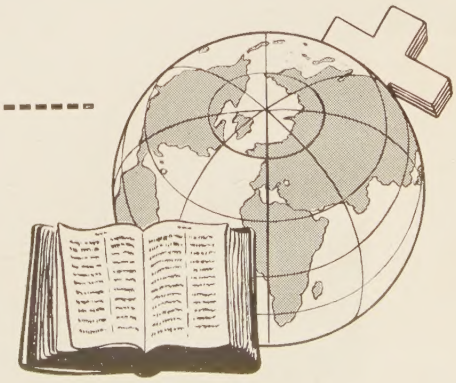

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